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DEDICATION AT BALTIMORE

Outdoor service is held at Epiphany Church

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AUGUST 22, 1951

CENTS

"He that Endureth . . ."

"I'll believe that when I see it," said one of the councilmen as I announced the name of a prospective member. "John is the last man in the shops I'd expect to find at church. He's a drunkard."

"WAS a drunkard," I corrected.

Then a fellow councilman told his story.

"I work beside John," he said. "Liquor used to have him down about half the time. When he'd come to work that way I'd talk to him—tell him how church was the place he could find help. I'd tell him to give me a ring whenever he decided to make a new start and I would take him along to my church."

"That went on for over three years," he continued. "I had just about given up hope when one Sunday afternoon several months ago he called and said he was ready. I was in bed with a bad cold that day, but when I heard John's voice I forgot about the cold. I got dressed and we came to the evening service."

"John hasn't missed an evening service since," I explained. "We have studied the catechism together and he's going to be baptized at the service next Sunday."

Over three years of patient, personal witnessing! Let's have more of that.

—PAUL HAMSHER

The LUTHERAN — News Magazine of the United Lutheran Church in Americ

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COVER PICTURE. Fruits of postwar building are being enjoyed by many churches as they put into use new structures or additions. At Epiphany Church, Baltimore, Leslie H. Tucker conducts choir at dedication of parish building extension. Seated at left are Pastor-emeritus Frederick A. Hightman, Maryland Synod President J. Frank Fife, Pastor Augustus Hackmann.

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THE CHURCH IN THE NEWS

World Council date set

When the World Council of Churches was formed at the Amsterdam assembly in 1938 the plan was to hold the next assembly five years later. Decision to defer the second assembly was announced this month.

The Council's central committee, in session in Rolle, Switzerland, Aug. 4-11, said the assembly will be held in late August, 1954, in Evanston, Illinois (campus of Northwestern university). Reason for postponement is to clear 1953 for a meeting of delegates of the churches of Asia. Big event on the World Council calendar for 1952 will be a gathering of theologians of many nations at Lund, Sweden, for a Conference on Faith and Order.

Two of the six World Council presidents were replaced at the Rolle meeting this month. Miss Sarah Chakko, president of a women's college in India, succeeds Prof. T. C. Chao of China. Archbishop Athenagoras of the Greek Orthodox Church replaces Archbishop Germanos who died in January.

Middle road to peace

Last year there had been plain talk about Korea at the World Council's central committee meeting. "An act of aggression has been committed . . . . We therefore commend the United Nations . . . for its decision to meet this aggression."

The plain talk made trouble for the Council among its member churches in Communist countries. (Most of them are not permitted by their governments to attend Council committee meetings.) Hungarian Protestants said the Council was echoing the propaganda of wester governments. Prof. T. C. Chao of Chin resigned as a Council president.

This year the Council's Commission o International Affairs had more to sa about the world situation. But it stuck t general principles, made no blunt refe ences to Korea or to Communists.

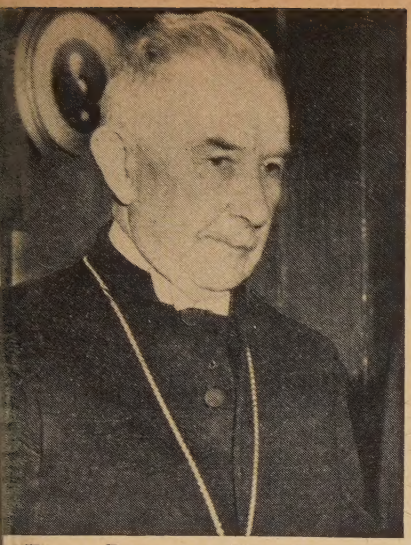
The Commission said it is opposed t preventive war and intends to do every thing in its power "to prevent the preser tensions and limited conflicts from leadin to a third world war."

But it said we must not "purchase peac at the price of tyranny." Decisions of th United Nations must not be defied, th Commission emphasized, because at th present time the UN and its agencies ar "the best means to develop the rule c law over the nations."

Warning on peace petitions

Christians back of the Iron Curtai were warned not to believe in the Con munist peace proposals. Without mer tioning Communists specifically, th Commission on International Affairs a tacked "misleading peace proposals whic are currently being circulated." Sever hundred million people have signed Con munist-sponsored petitions for immedia disarmament, especially abolition atomic weapons, with which America are far better stocked than the Russian

"We condemn any extension of oppre sion carried on behind a facade of prop ganda for peace," said the Commissio "We do not believe that peace will con merely by new pacts or disarmamer There must first be sufficient mutual tru and good faith between nations to insu that agreements will be honored."



EIVIND BERGGRAV WILL SPEAK

dline speaker at Lutheran World Fed-ion assembly in Hannover, Germany 25—Aug. 3, 1952), will be Eivind ggrav. Until January he was senior pp of the Church of Norway. At nover he will speak on "Church and —The Lutheran View." A transla- of his book, "Man and State," was shed in July by Muhlenberg Press.

in Jerusalem

tty tons of Lutheran World Relief ered milk were burned up this h at the Augusta Victoria hospital e Mount of Olives in Jerusalem. Oil ires also stored in the hospital base- were destroyed. Damage was prob- about a quarter-million dollars.

patients were removed safely from 00-bed hospital as smoke from the g basement seeped through the oms. Most furnishings, equipment, edical stores were rescued.

ay be a long time before the hospi- leaned up enough to be used again. May of 1950 it has been operated Lutheran World Federation under an agreement with the United Nations. It is one of the largest hospitals in the Middle East.

The Jerusalem fire brigade struggled against flames and oil fumes, without chemicals or adequate water supply, until British RAF fire fighters arrived from Mafraq, four hours' journey from Jerusalem.

Dr. Edwin Moll, Lutheran World Federation executive in Palestine, had arrived in the United States on July 30 for a two-months furlough. The fire began early on Aug. 4, continued until next morning.

Communist accuses Mortensen

"I accuse the American imperialist, Mr. Mortensen . . . He is executive secretary of the China Bible Society . . . At the command of imperialist America, and under the guise of distributing Bibles, he planned and carried on an evil and poisonous propaganda campaign. . . ."

In shrill voice, Mr. George Wu heaped on his charges against the American Lutheran missionary, Dr. Ralph Mortensen. A crowd of 12,000 in Shanghai listened to the fervent, fantastic accusation.

Dr. Mortensen had "persuaded the Lutheran World Federation to buy a plane from the U.S. Army air force (named the *St. Paul*) which traveled to all the larger cities within China," said Mr. Wu, "spying on all the secret places of the country." (Mr. Wu had people mixed up. It was Dr. Daniel Nelson, not Dr. Mortensen, who promoted the purchase of the plane used to transport missionaries.)

No word has come from the Mortensens since July 16, when they said they were hopeful of getting permits to leave China. Dr. Mortensen, a missionary of the Lutheran Free Church, had served as secretary of the China Bible House in Shanghai. Mr. Wu's charges may have put him in jail.

Church building postponed

Churches are included in the 60-day ban on starting new construction which the U.S. National Production Administration put into effect Aug. 4. Exemption is allowed if steel and copper for a proposed church building had been purchased before Aug. 4.

After Oct. 1 a NPA permit will be needed for any structure using more than two tons of steel or 200 pounds of copper. Until now a permit was required only if 25 or more tons of steel were to be used. Applications for construction projects to start after Oct. 1 may be filed now. Permits will be granted by the Federal Security Agency after checking on the need for the proposed new structures.

Until this month the NPA had not refused a single request for construction permits from churches, hospitals, or social welfare organizations. The result has been that from January through July church construction projects valued at $250 million were begun ($42 million in July alone). This was 26 per cent above 1950, and probably an all-time record.

Churches aided flood victims

While flood waters raged across Kansas and Missouri last month, dozens of churches were promptly converted into relief stations. They were headquarters for rescue work, shelters for refugees, distribution centers for food and clothing.

Church people were too busy to tell about what they were doing. This month they found time to send out stories and photos describing their work.

Each Missouri Synod Lutheran church in Kansas was asked by state president Walter Meyer to send help to meet need in Topeka, Salina, Kansas City, and elsewhere. Immanuel Lutheran Church in Kansas City, Kansas, opened a station for distributing clothing to flood victims

CLOTHES IN KANSAS

Child who lost shoes and socks in flo gets replacements at Immanuel Church

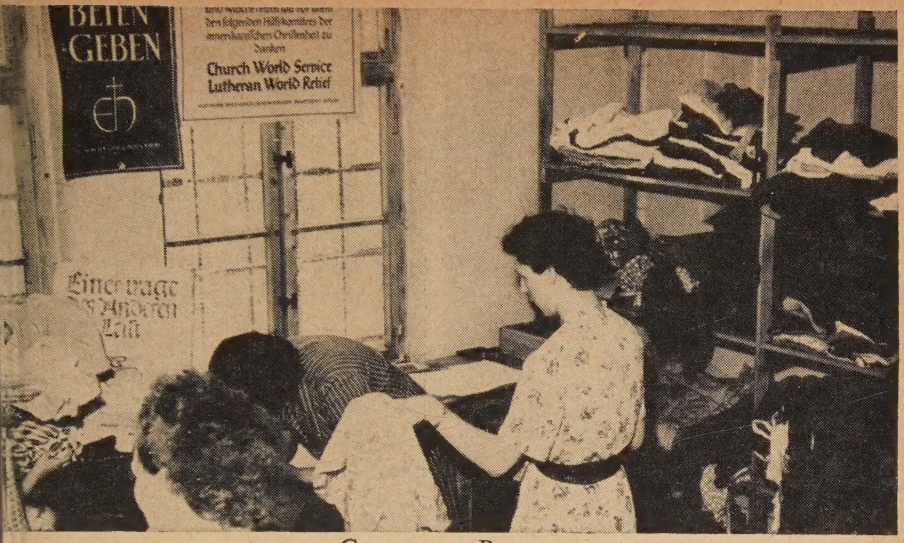
(*see photo*). The Kansas City, Missou Council of Churches served as an agen to collect money for sufferers.

Grace and Holy Trinity Cathed (Episcopal) in Kansas City was used d and night as a canteen center for evacu and rescue workers as the flood wat surged through town. Members of t parish prepared 700 gallons of coff 15,000 sandwiches.

Country churches count

In a dozen American centers dur midsummer churchmen had gathered talk about the importance of rural c gregations.

American Roman Catholics, who largely city people and who hope to more firmly rooted in the country, h gone to Italy for a 20-nation confere on rural problems. "It is most desira that priests be chosen and prepared es cially for the country, and that they capable priests," the conference said. T



CLOTHES IN BERLIN

fugees and unemployed in Germany were still being outfitted this month with used thing collected in America by Lutheran World Relief and Church World Service

al world today, said the conference, "is periencing transformations comparable hose which the laboring class experi-ed in the nineteenth century."

A Methodist conference in Sioux City, a, heard Miss Katherine Lenroot of Children's Bureau, U.S. Social Secur-Administration, say that in rural areas often church programs are lacking ineffective in the very places where er conditions are least favorable to the elopment of the child's personality."

Dr. Charles M. McConnell of Boston 1,500 Methodists that in the small l communities "the Christian church the human race will find their richest rns for efforts made along sociological theological lines."

aptists came to Green Lake, Wiscon-for their first rural life convocation. ral churches must give a sense of ction to the whole of life," Dr. Gar-Hendricks of Boiling Spring, N. C., them. "They must inspire a spirit of enterprise and ambition and provide men with a world vision."

Harvest festivals approved

Revival of the ancient custom of an annual harvest festival was suggested by the Department of Town and Country Church of the National Council of Churches. Congregations should schedule such a service in addition to the regular Thanksgiving, said Dr. Benson Y. Landis, because of the "exceptional opportunities for religious experience and expression."

"References to seed-time and harvest are peculiarly lacking" in American church life, he said. On a Sunday in late summer or early fall the service could include a collection of food which, after display in the church, could be turned over to the needy.

European churches have for generations held a "harvest-home" celebration which antedates the American tradition of a Thanksgiving day.

Newspapermen are church folks

"Tough, cynical newspapermen" aren't as tough or cynical as they are painted, The Indianapolis *News* reported. Nine members of The *News* editorial staff teach Sunday school classes, it was said.

Publishers of U.S. newspapers were analyzed in an *Editor and Publisher* report by Ovide Desmarais. They are mostly Protestant (91.3 per cent), remain in the churches they entered in childhood, attend church regularly (50.8 per cent) or occasionally (32.1 per cent). Methodist, Presbyterian, and Episcopal churches enroll 76 per cent of the publishers, Roman Catholic churches only 5.6 per cent.

A majority of publishers were children of "white collar" parents (65.1 per cent), were reared in small towns (67.6 per cent), started their careers as reporters (82.6 per cent), belong to the Rep Party, 33.2 per cent are Democrat an average of $18,000 a year.

"Time" front-covers Dulles

A faithful Presbyterian will mak impression on world history next according to present indications. treaty of peace with Japan, schedul final debate in San Francisco in S ber, is mostly the work of John Dulles.

"No victorious nation had ever sented a beaten enemy such magnan terms after so savage a fight," said last week in an 11-column story abou Dulles, plus cover picture. "The ide as revolutionary as Christianity itse

Since his days as a Presbyterian m ter's son in Watertown, New York

ADVERTISING VILLAGE CHURCH

Hollywood actors in "Gay Nineties" costumes came to box-lunch to publicize $50, campaign for education building at Village Church, (ULC) Westwood, Calif. G Storm, Pastor A. J. Soldan, Mr. and Mrs. Don Defore, Mona Freeman inspect lunc

Dulles had made a good record of putting his Christianity into practice. If Thomas Dewey had been elected U.S. president in 1948 Mr. Dulles would no doubt have been secretary of state. (Instead, Dean Acheson, son of a bishop of the Episcopal Church, has the job.) But Mr. Dulles has had top-notch government assignments (in the United Nations and the State Department) where he could practice Christianity.

It was the Dulles crusade, largely effected through a Commission of the Federal Council of Churches (according to *Time's* estimate) which lined up the U.S. in favor of a new international organization to replace the League of Nations after World War II. The Federal Council's "Six Pillars of Peace," says *Time*, "laid down broad principles for a new order of things." Mr. Dulles himself was one of the leading U.S. spokesmen in the conference which created the U.N. "The lessons he had learned in church," said *Time*, would be put to work in San Francisco next month as Mr. Dulles fought for his idea of a just and durable peace with Japan.

Against California tax exemption

Presbyterians lined up this month to oppose exemption of parochial schools from tax exemption in California. The law passed by the 1951 legislature should be repealed, the Presbyterian California Synod said. Disciples of Christ had said the same thing in July.

Church schools—mostly Roman Catholic—will save $650,000 a year under the new law. More than 200,000 pupils are enrolled in Roman Catholic, Lutheran, and Seventh Day Adventist parochial schools. Leaders of these schools claim they save tax payers of the state about $43 million a year.

To bring the tax question up for reconsideration, 190,000 voters must sign a referendum petition by Sept. 24.

Strategy in British Columbia

Roman Catholics closed two parochial schools at Maillardville, British Columbia, last April, and their 670 pupils suddenly enrolled at the public school. The object was to demonstrate to the community how much money it would cost the tax payers if the parochial schools didn't exist. Catholics want the province to provide financial support for their parochial schools, as Ontario and Quebec help church schools with public funds.

One complication in Maillardville was that Catholic pupils stayed out of the public school one day a week, to go to their parochial schools for religious instruction. Parents of these pupils are liable for a fine of $10 for each day a child is absent.

"At the worst, the parents involved will be compelled to pay a fine," explains Donald J. Pierce in *America*. "But there is a strong possibility that the Provincial government may make valuable concessions which would apply to all Catholics living in British Columbia . . . . Catholics are sacrificing two schools, though perhaps only temporarily."

If parents are convicted for failure to pay fines, appeals could be taken to higher courts. "Such a delaying action would emphasize Canada's constitutional and traditional support of denominational schools . . . . The Maillardville Catholics are risking a little in order either to induce the public-school authorities to allow religion to be taught during school hours or to persuade the Provincial government to help support parochial schools. There is a reasonably good chance that they will gain some worth-while concession for both themselves and their co-religionists throughout the Province."

World News Notes

RUSSIAN PEACE OFFENSIVE

STUDENTS OF SOVIET STRATEGY have noted a change of tone in Russia's attitude toward the western powers. The new approach stresses the desire of the Russian people to be on friendly terms with people of other nations.

At first no major policy statement heralded this "new look" in Soviet foreign relations. It was indicated by several incidents, minor in themselves, but significant in the total. Russian officials attended for the first time July 4 celebrations at U.S. embassies. An English-language magazine, *News,* made its appearance in Moscow, and carried articles on the friendship between the Russian and western peoples.

A series of broadcasts beamed at western nations contained conciliatory and even friendly remarks. The Russian newspaper *Pravda* accepted a "dare" from British Foreign Secretary Herbert Morrison and printed a full-length article by him discussing East-West relations, together with the Soviet reply.

U.S. OFFICIALS, CONVINCED that Russia has experienced no real change of heart, tried to piece together the new pattern and guess its meaning. They were helped by the appearance in Communist journals around the world, of articles stressing that communism and capitalism can co-exist peacefully. Coupled with this was a renewed demand for a five-power conference (U.S., Great Britain, France, Russia, and Communist China) to promote peaceful settlement of world problems.

This gave the clue to Soviet thinking. Unsuccessful in Korea, conscious of the growing military potential of the North Atlantic Treaty Organization, feeling the pinch of the limitation of East-West trade, Russia has apparently decided to intensify its global "peace offensive."

It is likely to have these earma
(1) a Russian pose as the chief propo
of peace; (2) labeling of western E
pean rearmament as aggressive in in
tion; (3) new proposals for disarmam
destruction of atomic weapons, and l
ering of trade barriers; (4) express
of friendship for the *people* of the wes
nations; and (5) appeal to the peopl
support Soviet proposals for peace.

Alert to this new propaganda line, C
gress passed a resolution expressing
friendship of the American people tow
the people of the Soviet Union. Presid
Truman wrote to President Nikolai Shv
nik, technically the chief of state of
Soviet Union, informing him of
action.

Aug. 6, the answer came: a letter fr
President Shvernik, and a long resolut
by the Presidium of the Soviet Uni

A YEAR AGO THE "Stockholm peace p
tion" drew attention away from prepa
tion for aggression in Korea. This ye
peace appeal comes at a time of stepp
up Soviet activity on the borders of we
ern Germany, Yugoslavia, and Iran.
Congress considers the foreign aid b
Americans should resist the temptation
be lulled into a sense of false security
Russia's talk about peace.

—ROBERT E. VAN DEUSEN

Voters get advice

Nearly 9 million Argentinians will
to the polls in November in that countr
presidential election. Roman Catho
voters got a preliminary briefing abo
how they should vote in a pastoral lett
issued by the Argentine bishops head
by Santiago Luis Cardinal Copello. No
a hot debate is going on among Roma
Catholics and others whether the lett

ill influence votes for or against the
eron regime.

Although couched in general terms, the
r urged all Roman Catholics to vote
duty, but prohibited voting for any
lidate who proposed separation of
rch and state, elimination of religious
Roman Catholic) instruction in the
schools or the legalization of divorce. The
Socialist party platform advocates all
three.

Women will vote for the first time in Argentina in the November elections. It is estimated that 4.3 million women and 4.5 million men will qualify for the balloting. Leading candidate to succeed himself as president is Juan Peron. In the "race" for the vice-presidency is his wife, Mme. Eva Peron.

Franco deal

More than bases for possible wartime use was involved in the discussions and arrangements between the Spanish Fascist regime and the late Admiral Forrest Sherman. Spain, anti-Communist country, had been shipping substantial quantities of copper, and probably mercury, to Russia. The sales were made through secret channels, but were known to Washington, which wanted to get the precious minerals for the West.

Britain and France are losing no opportunity to show Washington Franco's unreliability. They are pointing out that the deal between Franco and the U.S. has widened the belief in Europe that the North Atlantic Pact is ineffective, and the fear that in the event of war Russia can drive all the way to the Pyrenees. Washington is telling them, privately, that it didn't want the deal, but that pro-Franco elements in Congress were powerful enough to block the whole foreign aid program unless appeased.

(Worldover Press report)

Decline and fall of fiction

Once upon a time the novelist was a very famous man, as well known as the most glamorous Hollywood stars are now.

When Dickens was at the height of his popularity people in New York City crowded at the Battery to await the ship bringing the latest installment of his novels as they arrived from England—"crowds eager to know if Little Nell had died"—James Hilton pointed out last month in The New York *Herald Tribune* Book Review.

From 1895 to 1911 every best-seller on The *Bookman's* monthly list was fiction, The New York *Times* Book Review said last month. Back in the days of Harold Bell Wright (his *Calling of Dan Mathews* sold 925,000 copies) Edgar Rice Burroughs, Zane Grey, fiction outsold non-fiction five to one.

But in 1950 the best-seller was *Life's Picture History of World War II.* New York's public library was lending only one book of fiction for three non-fiction. Of 9,847 books published in the U.S. last year, only 1,746 were fiction. "Except for a few runaway books like *From Here to Eternity,* fiction no longer commands an audience broad enough to build a publishing business or—except for a limited number of unusually skillful authors—a literary career," said The *Times.*

In the United States, at least, it began to look as though the novel (invented in England in the 18th century) was on the way down and out. As entertainment, the movies, television, and comic strips had taken over. Readers are more interested in biography, travel books, current affairs. Magazines have been cutting down on their proportion of fiction to non-fiction articles. Life itself has become dangerous, exciting, unpredictable. People don't need to read a book to get a thrill.

Canadian Affairs

THE MASSEY REPO

IN A 200,000-WORD REPORT the Royal Commission on National Development in the Arts, Letters, and Sciences, has told Canadians what it has found out about their cultural life—and it isn't flattering.

The five-member commission spent two years listening to 1,200 people give briefs and make requests at 224 meetings in 16 cities across the country. Because the chairman was the Rt. Hon. Vincent Massey, chancellor of the University of Toronto and former Canadian minister to Washington, the commission's findings have been called "the Massey Report."

The wide range of the commission's investigations can be seen in its recommendations of federal aid to universities, better and more distinctively Canadian programs on the national radio networks, a national library for Canadian books, manuscripts, music, films, and so forth, and more aid and encouragement for native writers, painters, musicians.

ONE OF THE MOST obvious trends in the cultural life of the Dominion is its dependence on the U.S. Said the report:

"American influences on Canadian life to say the least are impressive. There should be no thought of interfering with the liberty of all Canadians to enjoy them. Cultural exchanges are excellent in themselves. They widen the choice of the consumer and provide stimulating competition for the producer. It cannot be denied, however, that a vast and disproportionate amount of material coming from a single alien source may stifle rather than stimulate our own creative effort; and, passively accepted without any standard of comparison, this may weaken critical faculties."

The report continues with this warning:

"We are now spending millio maintain a national independence would be nothing without a vigorou distinctive cultural life. We have see we have its elements in our tradition in our history; we have made impo progress, often aided by American erosity. We must not be blind, how to the very present danger of perm dependence."

IT WAS NOTED that Canada "sells south" as many as 2,500 professional and women a year. Many are attract American fellowships for advanced s particularly in the humanities and s studies. Meanwhile, Canadian univ ties were starved not only for lac money but of the "community of sch ship essential to the best work."

The commission also looked into question of the influence of newspa and magazines on Canadian cultural but "hesitated to assess" it. It did mend the Canadian press to the exte saying that "it reflects both the vi and the defects of good newspaper throughout North America." On other hand, it thought that the lim prominence given educational, scien and cultural matters was "no doubt flection of the attitudes of the rea public of Canada."

Some of the report's kindest w were saved for Canadian magazines:

"In our periodical press we have closest approximation to a national erature. It has given encouragemen Canadians writing about Canada, and infrequently has the dubious pleasur nurturing Canadian writers to the p where they can sell their wares to n affluent American periodicals."

—NORMAN BERN

U. S. Agency Aids German Churches

By THEODORE BACHMANN

Religious Affairs Branch of occupation forces helps restore German church life and proves important factor for peace and understanding

LITTLE HAS BEEN WRITTEN about the Religious Affairs office which the American Occupation has maintained in Germany since 1945. It did not seem necessary to give special publicity to one phase of a gigantic operation in rehabilitation which was in itself without precedent. America, along with the other occupying powers—Britain, France, and Russia—was partner in an undertaking designed, in the words of the Potsdam Agreement (August 1945), "to create a peaceful and democratic Germany."

To help achieve this end, the four powers set up military governments. By 1949 these governments had passed to civilian control. For the Americans this meant a shift from Army to State Department, besides a sharp reduction in overall operations. The Germans were being given much responsibility in self-government.

In terms of leadership this change saw the departure of General Lucius D. Clay, as military governor, and the coming of John J. McCloy (former president of the World Bank) as high commissioner. In the near future it is now expected that the high commissioners will be put on embassy status, marking a further step toward German self-government.

DESPITE SUCH CHANGES, the Religious Affairs office continued its diversified service to German churches. Along with the unprecedented program of the occupation, the presence of an officially maintained office for church affairs by the American government was something new. There were some who insisted that, since America had always upheld separation of church and state, no office for religious purposes should be maintained in occupied Germany.

Two things, however, opened the way for such an office. One was the tradition of chaplains in the U.S. armed forces, the other was the historic association between church and state in Germany. Thus the conditions of occupation logically demanded a special office through which German churches could be assisted in their task of recovering or strengthening the moral and spiritual foundations of a defeated people. The churches, well known for their opposition against Nazism, comprised one institution which survived the war as a relatively dynamic power, active in all occupation zones.

At first, Religious Affairs officers in those four zones were preoccupied with working out the policies by which they would subsequently function. Four-power conferences met regularly in Berlin. Russian, French, British and American religious officers worked out details on denazification in the churches, the revocation of Nazi-imposed church laws, the restitution of church property, the right of churchmen to travel to religious conferences across zonal and international

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Dr. Bachmann served as deputy chief of the Religious Affairs branch of the HICOG (High Command for Germany) and is now a professor at Luther Seminary, St. Paul.

boundaries, the resumption of the religious press, educational, youth, welfare and other activities.

ALL THIS WAS BASED on a fundamental policy of religious freedom. When, for example, 54 Germans turned up at Lund in 1947 for the first Assembly of the Lutheran World Federation, few people realized that the Religious Affairs offices of the respective occupying powers had actually been responsible for cutting the red tape which would otherwise have kept the German delegates at home.

While the Russians—for obvious reasons—did little to assist the churches outright, the French and especially the British promoted an exchange of persons. They sought to enable churchmen to resume contacts and cultivate a fruitful exchange of ideas, experiences and methods. The Americans, through their Religious Affairs office, went at the task somewhat more systematically. Careful investigation disclosed numerous "areas of need" where German churches seemed to require special assistance. Among these were the preparation of more effective textbooks for religious instruction in public schools, the development of programs of social action to assist the churches in closing the gap between themselves and the community, the encouragement of youth programs which would emphasize sound Bible study and the promotion of constructive contacts between Protestants, Catholics and Jews for the purpose of relieving minority and racial tensions.

IN MOST OF THESE AREAS of need the German churches took the initiative. Limited financial assistance enabled them to set up pilot programs or to extend their work. The American Religious Affairs office was able to support the work of the so-called Evangelical Academies in adult Christian education, and of the various men's, women's and young people ganizations. Care was taken not terfere with doctrinal content.

REBUILDER BACHMANN
The Germans were friendly

The association of Religious A officers with the German churches marked by expressions of genuine fr liness. The Germans knew that thes ficers of the Occupation had come n censure but to help them. The proof of this was the high regard in v German churchmen held the late Co Marcel Strum, chief of the French estant chaplains and their top reli affairs man.' Not only at his funer June 1950, but in many subsequent versations, expressions of warm re and high appreciation spontane came up.

It has been important, though not to overcome the isolation which churches in Germany involuntarily perienced under nazism. Among Lu ans and other Protestants, ecume

dy was encouraged and assisted, to
lp bring German churches into the for-
rd movement of such postwar develop-
nts as the Lutheran World Federation
d the World Council of Churches.

SHARING IN THE AMERICAN government-sponsored exchange program, 230 German churchmen, pastors and laymen, Catholics, Protestants, and Jews, have spent 90 to 180 days in the U.S.A. on special study trips. In return some 30 leaders in America's churches, qualified to assist in the need-areas, have been brought to Germany as visiting consultants. Among the Protestants were men like Roswell P. Barnes, associate general secretary of the former Federal Council of Churches; Herbert Gozork, president of Andover-Newton Seminary; Fred Wenzel, education secretary of the Evangelical and Reformed Church; Richard Baker, professor at the Columbia University School of Journalism; and others. Among the Lutherans were Paul C. Empie and Carl E. Lund-Quist, of the National Lutheran Council; Abdel Ross Wentz, Gettysburg Seminary; Conrad Bergendoff, Augustana College; A. D. Mattson, Augustana Seminary; and others.

In many cases, agencies like the former Federal Council, the new National Council, and the National Lutheran Council have served as effective sponsors for visiting German churchmen. From European countries, moreover, some 50 leaders in church life and work were brought to Germany for 30-day periods to assist and counsel with German leaders and agencies.

DURING THE PAST SIX YEARS more than 20 Americans have served in the Religious Affairs office. Chief of operations for most of that period was C. Arild Olsen, president of Grandview College and Seminary of the Danish Lutheran Church prior to his work with the Department of

FLYING IN FOOD FOR GERMANY
The Army lent a helping hand to Lutheran World Relief

Agriculture. His leadership was astute and effective. Associated with him from time to time were seven Catholics, five other Lutherans, and seven from other denominations. While most of the Protestant personnel were clergymen, all the Catholics were laymen. Catholic-Protestant teamwork in the Religious Affairs Branch provided a unique experience and privilege for all.

In my own capacity as head of the Evangelical (Protestant) section, and deputy chief of the Branch as a whole, duties of office work took me into scores of situations where older forms of church life were being revitalized, some others discarded, and where new ways were being pioneered to make the church speak the language and reach the lives of many varieties of people. From that vantage point it became increasingly clear that the church is important in helping the German people use the economic ar litical power which is being returr them. Besides, the role of the ch in Germany, America and other cou is becoming increasingly essential i moting international friendship, u standing and peace.

The church is still trusted. Many t can be criticized, but so long as it pre the Word of God and by devoted s helps to restore man's God-given r the church remains the most vital fundamental factor in the internat affairs of our time.

Naturally, not all Germans, no Americans, see the church in that For some skeptical Americans the re of one government official may be acteristic, when he commented: " said religion had anything to do wit rehabilitation of the German peo And another countered, "God said i

Not Only Garlic!

Garlic is an old Hindu man in the Skeldon community of British Guiana. He seems to be a sort of landmark, since one and all, young and old, know him well. He has a long beard and wears a tattered black coat and ragged trousers.

He is always carrying a heavy bag slung across his shoulders. The weight is so great that he has to stoop slightly as he wanders through the district, stopping now and then at shops for a rest.

Boys and girls always tease Garlic. He is pestered by their jeers and shouts or by stones thrown at him.

"Onion and Garlic! Onion and Garlic!" can always be heard when he is around.

But these are not the strange things about old man Garlic. His heavy bag, we have discovered, contains old things, pieces of cloth, wood, stones and odd junk. His aim in life is blank. He is content to live as he does, begging from passers-by. But he never forsakes his load or his aimless wanderings.

Many of us are like Garlic. We carry about a useless load of sins when we might shed them at the feet of Jesus. We wander aimlessly instead of finding new avenues of service for the church. Garlic is not the only one!

—Robert S. Beharry

Home Mission Growth Thrills Tarheel State

By ROSCOE BROWN FISHER

Active North Carolina Synod program, supported by Brotherhood and other auxiliaries, results in building of 6 new churches in 12 months

SIX HOME MISSION CHURCHES in one year! It's not done every year in North Carolina, but that's the record during the past 12 months.

The story of North Carolina home missions is thrilling . . . a memorial chapel near a fishing pier at Kure's Beach overlooking the Atlantic . . . a church and parsonage 400 miles west in an expanding industrial community near the heart of the Blue Ridge . . . the growing tower of a stately church in a college town, the home of the oldest state university in America . . . a rural mission, taking on new life and becoming self-supporting.

President F. L. Conrad says, "Home missions is to the synod what evangelism is to the local congregation."

"And what about the evangelistic records of our mission congregations?" I asked him.

The president replied, "Of the 17 North Carolina congregations reporting net membership gains last year above 10 per cent, eight were mission congregations. That's why I believe in home missions."

ONE DAY I ASKED Dr. J. L. Morgan, former synod president, to what he attributed his enthusiasm for home mis-

LAYING CORNERSTONE AT SALISBURY'S MESSIAH CHURCH
President Conrad, President-emeritus Morgan, Pastor Wilfred Lyerly

sions. He replied, "My conviction that it is the life blood of the Church. A synod without home mission zeal is a dead synod."

"What kind of pastor is best fitted to do home mission work?"

"One who is willing to tramp the streets . . . and continue to ring doorbells."

North Carolina has just organized its 172nd congregation and newest home mission. The Evangelical Lutheran Church of the Atonement came into being in North Wilkesboro on June 3. Three months earlier, on Palm Sunday, the Kings Mountain mission was organized.

Synodical authorities are always looking ahead. Full-time pastors have been placed in two mission fields not yet officially functioning—Brevard and Kure's Beach. During the summer the growing industrial towns of Lumberton, Whiteville and Troy will be surveyed. Cities like Charlotte, Winston-Salem, Gastonia, and Burlington also offer challenging opportunities for Lutheran churches.

THE CHURCH AT ST. DAVID'S, Kannapolis, was completed last June. Since then three other mission congregations—St. Andrew's, New Bern; Messiah, Salisbury; and Reformation, Taylorsville—have held opening services and occupied new edifices. A fifth, Holy Trinity, Chapel Hill, is nearing completion. Another, the Brevard mission, has a complete church plant (including parsonage) purchased from the Presbyterians. Four of the missions are less than five years old. Two other "baby missions" will soon get housing facilities.

THIS IS ONLY PART OF THE PICTURE of how it is done in North Carolina. There is much more to the story. A home mission program has to be financed. Funds of the Board of American Missions reach only so far. Home mission churches h have help.

The cost of the six mission chu completed in the 12-month period \$355,000. The Brotherhood Loan Gift Fund is providing \$120,000: Women's Missionary Society \$29,500 Luther League \$8,500. The Boar American Missions, the synod and local congregations are furnishing th maining \$187,000. All WMS and L League monies are outright gifts. O \$120,000 appropriated by the Bro hood for the six missions built or chased within the 12-month pe \$82,500 was loaned (in most cases out interest) and \$37,500 is a gift.

IF THERE IS ANYTHING PHENOM about the North Carolina home miss it is the all-out support of the auxilia

Since its organization in 1923 Brotherhood Loan and Gift Fund contributed to home missions \$239. of which \$186,450 has been loaned \$52,800 given. Over a period of 53 y the treasurer of the Women's Missio Society has paid out gifts to home sions amounting to \$113,266. The ther League has contributed liberally over a 20-year period giving \$25,15

Active home mission interest in N Carolina goes back to the turn of the tury when Dr. Morgan, now presi emeritus, was a field missionary. U his 28-year leadership the North Car Synod rose to the position of the eig largest synod in the United Luth Church in America in membership, fourth largest synod in both unap tioned benevolence and unusual expe

As field missionary, Dr. Morgan or ized six congregations, raised the m for their buildings, and supervised organization of three others. The ave membership of the churches today is

NEWEST MISSION CHAPEL
Reformation Church at Taylorsville

In 1919 Dr. Morgan was elected full-time president of the synod, but kept his passion for home missions. During his tenure as president, 32 mission congregations were organized.

THE HISTORY OF THE BROTHERHOOD'S revolving fund for home missions is another thrilling story. A suggestion by Dr. S. White Rhyne in 1920 and the foresight of Dr. Morgan led 10 laymen to pledge $1,000 each to a fund. After 28 years of untiring efforts, this has grown into a $100,000 revolving fund for home missions in North Carolina. The 1950 state Brotherhood convention opened another era in the Loan and Gift Fund by raising its ceiling from $100,000 to $200,000, and by setting a $50,000 goal for 1951.

The fund is a laymen's enterprise. Its present director is A. W. Fisher, an official of the world-famous Cannon Mills. Mr. Fisher's concern for progress in home missions dates back years before Zeb Trexler appointed him director in 1941. Chiefly through his efforts, in six years the fund was increased from $35,000 to the original goal of $100,000. Perhaps his greatest service to the cause has been the promotion of an educational program throughout the state.

The future is bright for home missions in North Carolina. There is the Loan and Gift Fund, liberal women of the church, Luther League dollars, wideawake laymen, an aggressive synod . . . and fields "white unto harvest." The Regional Home Missions Committee of the National Lutheran Council has just assigned eight new fields to the North Carolina Synod for investigation, survey, and development.

Any evaluation of the North Carolina Synod must take into account the enthusiasm generated by an aggressive home mission program.

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THE BIG OBSTACLE toward evangelism is not only that we are confused about what the gospel is, but that we show so little evidence of what the gospel has done to us. To say that there is not much difference between the outward appearance of a Christian and a non-Christian in so-called Christian countries is not so much a compliment to the non-Christian as an indictment of the Christian.

—HUGH THOMPSON KERR in *Positive Protestantism* (Westminster)

THE KINDEST COUNCILMAN I KNEW

By ELIZABETH ANN DEAN

Planning surprises for the pastor and his family provi pleasure for a hard-working church member in a rural par

IN MY HUSBAND'S FIRST PARISH lived one of the kindest families I ever knew. They had little of this world's goods, but they had a friendliness and big-heartedness which attracted every pastor who served that parish.

This councilman and his family delighted in planning surprises for the pastor. Every Easter there was a "nest-egg" and every Christmas a "surprise-package" from the church council. Mr. Kind-Councilman would rub his hands together in happy satisfaction and chuckle, "Our preacher and we are warm friends."

At Christmas time he took special pains to bring happiness to the parsonage family. This was a personal project.

"I'll see that you have a Christmas tree and a roast for dinner."

And he did. It was a yearly ceremony. Early Christmas Eve (never a day before) the doorbell would ring. And there would stand Mr. Kind-Councilman with a spruce tree in one hand and the biggest capon from his flock in the other.

HE ALWAYS CAME TO CHURCH fortified with two little bags of hard candy in his coat pockets. Flanked by the two parsonage children, each of whom had access to a bag of candy, Mr. Kind-Councilman would sit with his arms folded and a smile on his face while he tried to appear nonchalant.

His home was always open to us, as it had been to pastors' families that preceded us. An egg simmered in butter and a dish of home-canned peaches eaten there tasted like a feast.

His hands were gnarled and callou from years of hard labor. But he was first to respond with a pick and sh when an excavation was made for an dition to the church.

The small church was often filled overflowing so that chairs would hav be carried from the Sunday school ro and placed in the aisles.

On one such occasion, the pastor exposing the evils of witchcraft wh was practiced in the community which, directly or indirectly, was cause of someone's death. He was a c vincing and forceful preacher. crowded congregation sat spellbound, tentive, and perspiring for it was a su night in June. The silence was bro only by the deep voice of the preac and the loud ticking of the clock on wall.

SUDDENLY LIGHTNING FLASHED and roll of thunder was heard in the tance. There was another sharp fla and another, and then sheets of r against the windows. It was as thou God himself were adding disapproval the evil practice.

The lights flickered, turned yellow a then went dead. Children scream some hid beneath the pews. Chairs w scrambled in the aisles. The pastor cal to the congregation to stay in their pla and remain calm. Then, together, t repeated the Twenty-third Psalm.

Mr. Kind-Councilman had handed

two parsonage children back to me and took command of the situation at the rear of the church. There was only one exit and that led directly to the street. The councilman locked the outer door and then blocked the doorway with his huge frame. He spoke reassuringly to the children clamoring about him. Some had come alone to church—this was particularly true of those "across the tracks"—and were now trying to make an escape.

In the chancel, the pastor had removed his gown and stood in his white shirt so the congregation could better see his movements in the dark. Soon he was leading in the singing of the children's favorite hymns. Gradually the screaming and crying stopped. The storm lasted a long time but the "witch-sermon" was never finished.

On the annual congregational pilgrimages to Lutheran institutions this councilman took the responsibility of arranging the caravan of 35 cars making the trip. His car was sure to follow the pastor's car. "We've got a good preacher and we want to stick to him," he would say.

I think one of the saddest days in Mr. Kind-Councilman's life was the day my husband walked slowly and deliberately into the friendly kitchen and announced that he was leaving the parish. Brokenhearted, the councilman and his family wept unashamed.

It was difficult to withdraw from these folks graciously and without offense. But we felt that whoever came to serve that parish would be esteemed and honored.

Mr. Kind-Councilman and his wife are now at rest, but the memory of their enthusiasm for the church gave our children their first favorable impression of a happy pastor-congregation relationship. No wonder that years later, the little parsonage boy, when a student at the seminary, returned on a visit and preached his first sermon to these people who knew the joy of everyday Christian living.

More Than Medicine

When the pastor came in to see her she was sitting up in bed in an oxygen tent. But close as she was to the edge of life, she could still smile. She asked for prayer and bowed her head as the pastor prayed to the Great Physician.

The doctors had done all they could. From their point of view she should have passed away long ago.

But she lived on, cheerful and brave. Those who came to see her felt that she did more for them than they for her. She proved a blessing, a means of grace, to all who passed in and out of her room.

But what kept her going? The doctors finally hit upon the answer. One day, speaking to the pastor, one of them said, "It's a miracle. I don't understand it. The only thing I can see is that she is living on faith and prayer!"

This was a good diagnosis. And the cure was working. But it was more than medicine. It was God. —Earl T. Knaus, Jr.

And Baby Makes Three

By BETTY BRANDT

Preparing for the baby's arrival should include provision t the kind of Christian home where spiritual growth is possi

CHILDREN ARE A BLESSING IN many ways. They prevent loneliness, fill your home and heart with gladness and bring parents closer together. In our case they brought us closer to God.

My husband and I are both from families in the far-too-numerous group who believe in God nominally but do nothing to show it. They seldom went to church more than twice a year (on Christmas and Easter). There were Bibles in the bookcases, but they were hardly ever opened. Grace was never said at meals except on Christmas, Easter, and Thanksgiving. Nightly prayers were often neglected as we went to bed too tired or too lazy to take the time to kneel down and talk to God.

When my husband and I married it was quite natural for us to fall into the same rut. We drifted on in the same aimless pattern until we discovered that we were going to become parents. We stopped then and there to look over our home life, and realized that it was not what we wanted our children to become accustomed to. We didn't want them to grow up as we had, ignorant of the Bible stories, not knowing how to say grace, preferring a game of cowboys and Indians to Sunday school. Our home and we ourselves needed a spiritual renovating.

WE HAD OFTEN HEARD PEOPLE say you shouldn't *send* your children to church, you should *take* them. So to pave the way, we began attending regularly. We enjoyed it, and it was easy to form a habit. And by sitting and listening discovered that church is like so ma other things in life—the more you ha the more you want. We always left, a still leave the church thirsting for mo of the Word.

Daily devotions were easy then. Eve night before going to bed we read a pa from our devotional booklets and the r lated scriptures. We found that the Bib itself is easier to understand after readi the stories first in children's books, so v read them too.

Remembering to say grace was a litt harder at first. I found a prayer in o hymnal and memorized it. At interva throughout the day I repeated it to myse running back to the hymnal for the mis ing words whenever my memory fail me. Mixing the salad for dinner th night I triumphantly said the words myself. I was delighted at learning a adult prayer-before-meals and remembe ing it just before mealtime. That nig was going to be the beginning of a goo habit for us.

My husband came into the house and washed while I put the steaming food on the table. When he came back into the kitchen we sat down and—ate. Halfway through dessert I remembered and exclaimed, "We forgot to say grace."

We forgot quite a few times before it became natural for us to sit down, fold our hands, and give thanks before eating. Every time we forgot I ashamedly thought of the little boy mentioned in our church leaflet who said with a child's inherent frankness to his playmate's father, "You're like my dog. You just dig right in and eat."

WE WANT OUR CHILDREN to be brought up in a home that is Christian in appearance as well as in fact so we keep our Bible and hymnal in plain sight in the bookcase. We bought and hung a picture of Jesus on the cross which serves as a constant reminder to us that He died to save us from our sins. For the nursery we secured a picture of Jesus as a boy with His earthly parents, Mary and Joseph.

As a result of our preparations we have profited much, being filled with peace and contentment. We live in the same house we did before—the house I used to gripe about because it doesn't have the newest furniture or the latest conveniences. I was always dissatisfied with it, continually upset and belligerent. It's still the same house with the same furniture but I have changed. Now when I sit down to read the evening paper I look around the room, and it makes me happy. I'm now grateful for what I have. And what a glorious feeling! Instead of arguing with my husband I relax and discuss things with him. Our child will feel that he is living in a home of Christian love and harmony instead of one of strife and discord.

Parents Can't Manage Alone

By ERNESTINE S. DAUM

Mothers quickly learn that something more than child psychology is needed to understand human nature and create a happy home

"BEING A CHILD PSYCHOLOGIST before marriage, I thought I knew all there was to know about children," Marcia Harris said as we sat talking in her living room one evening recently.

"And ever since you've been a mother, you've learned something new every day," I replied.

"Yes, how did you know?" She looked genuinely surprised at my correct guess. "Don't forget—I'm a mother, too. What have you learned now?"

"A good lesson in practicing in my own life what I used to preach to parents with difficult children. You know, there is always a reason for a child's behavior—whether it's good, bad, or indifferent. But a great many parents don't try to find the reason. Then before they know it, they have real problems on their hands. Others

'go by the book.' They look for reasons, analyze situations, and attempt to arrive at conclusions objectively. But still something is missing."

"Have you found what it is?" I asked.

"I THINK SO. But to explain it, I'll have to tell you about yesterday and today. Last night when I checked up on Jimmy before going to bed, I found it impossible merely to straighten out his blankets, kiss him and leave the room. He was sleeping on his back, with one arm flung up over the pillow and the other outstretched across the bed. He looked troubled. It was almost as if he were stretching out his arms and pleading, 'Please love me, Mommy.'

"It wasn't my imagination," Marcia continued. "I guess it was my conscience that saw him as he really is—a little boy not yet three, full of all the normal characteristics that are mistaken for mischief by an unsympathetic parent."

"It sounds as if you and Jimmy had a tough day yesterday," I said.

"We did," Marcia confessed. "And I'm afraid I wasn't very patient. Then when I saw him lying there asleep, looking so angelic, I had to ask myself, 'Was any of it really his fault?'

"His lack of interest in breakf started the day wrong. But that usua happens when he is up past bedtime night before. He broke a couple of n toys which made me angry. But he is destructive and plastic toys aren't mea for little boys who play enthusiastical He couldn't help the rain that kept h indoors and 'under foot' all day lo either. I tell you, I was ashamed the in the quiet of the night when I saw flas backs of the day's events that labelled r a harsh disciplinarian rather than an u derstanding mother. I wanted to wa him up and say, 'I'm sorry, son.'

"But I didn't. Instead, I found mys turning to God for guidance. I knelt l Jimmy's bed and asked Him to show n the way to be a better parent. And wh I left the room, I felt that I had four something that none of my textbooks ha ever offered.

"TODAY WAS ENTIRELY DIFFERENT. A though there were little mishaps, the didn't irritate me. Jimmy and I had wonderful time in spite of the all-da rain again. Housework kept me just a busy as I was yesterday, yet I seemed t be able to find enough time to enjoy bein with my son.

"You asked what it was that I'v learned. Simply this: Before punishing child, look for the reason for his be havior, just as I've always said. But the go a step farther. Look for divine guid ance in handling the situation, becaus you don't do a good job when you tr to do it alone."

A CHURCH which looks rundown is a mighty poor symbol of a victorious religion.—From *Public Relations Manual for Churches* by STANLEY I. STUBER (Doubleday)

WHEN SUMMER COMES AGAIN

By FRANCES STOCKWELL LOVELL

Leaving a lovely old home after 33 years can seem heartbreaking, but God's presence assures good days that will bring new joys

I BROKE OFF A BRANCH of the lovely flowering shrub and held its flame color in my hands. The thorns pricked me. That is life, I thought, the thorny with the beautiful, the sad with the sweet and for me, this summer, the beauty of my garden and the bitter thought that another year would not find me here. After 33 years in one place, it is hard to move!

You put a lot of yourself into a place in 30 years! You see yourself and your children in every tree and bush and flower. You start remembering when you step into empty bedrooms or take a box of keepsakes from the back closet. Maybe there will be no place for the keepsakes of five children in a new house! Perhaps there won't be room for them to come with their families.

I STOOD UNDER the Norway spruce we planted so many years ago. It was sent us by mistake, in place of the blue spruce which we ordered, but we had grown to love it long since. Only a handful of prickly leaves and damp roots then, it has now out-topped the black spruce, with the purple finch's nest in it, which was here when we came. It has almost barricaded the way into the grape arbor where I sit to look out over my garden. I am not as young as when I made that garden, inch by inch and plant by plant. It is too big a garden now. I will never have another like it. When my five-year-old grandchild skips in ecstasy from tulip to pansy, and says she is coming up every year to Nana's garden, my heart quivers.

But not even for love of a little girl can we stay here forever. Once we lived in the country. Now our old dirt road is commercialized. Along its black-top have mushroomed lumber mills, concessions and new houses where once were forest and field. An outdoor movie has risen like a bizarre Neptune from the sea, in the north field where once cattle grazed in the hot summer days. The constant swish of traffic past what once was our quiet little house has driven us, who desire only peace and solitude, to contemplate buying another home.

Jim retires this year. Pat goes off to college next year. Then there will be nothing to bind us, no rush for the office or the school bus on the convenience of the black-top highway. We can live out our days on a quiet back road, stagnate happily in the peaceful back-wash of country where any car that chugs up our road will certainly be coming to see us.

WE CAME HERE AS BRIDE and groom. Our children have known no other home. Twenty-five years ago I started the garden which is so lovely today, started it with a handful of seed packets that gave me my Pacific hybrid delphiniums, shasta daisies and campanulas. Twenty-five years of laying flagstones down garden paths, of building the flag terrace under the big cedar that has tipped in two hurricanes and which will never stand straight and young again. It is like us. We weathered the storms with it and our heads too, are bowed.

I knew that I must harden my heart to the pain of leaving what had been our only home. Civilization pressed too hard upon us who only asked for quiet and the right to live our own lives as we saw fit, not as part of this stream-lined world where everyone tries to outdo the other and at breakneck speed. Our world has changed since the horse-and-buggy days when the three-lane thoroughfare was a dusty road.

NOW THE HILL has been lumbered off until our beloved brook runs through piles of slash, tinder dry, an eye-sore. Logging teams have crushed into the mud the cowslips which I had carried so many miles to plant where the brook crosses the road. On the high meadow where our forefathers had been the first settlers, hot dog stands and lumber mills have made ugly the once-lovely scenery.

I sat down under the cedar tree on the terrace whose flat stones I had laid myself and looked out over my garden in its beauty, abloom with gold and blue and rose.

Then I raised my eyes to those distant blue hills, to which I had looked so many times for help. "I will look to the hills from whence cometh my help," I whispered. How many times I had come out here to say those ancient words! How many times had I found peace and patience and forbearance from them, pale greeny-gold in April, rich emerald in summer and a tapestry of gold and crimson in October! Had they really taught me nothing over all the years? With them and by them, I had lived out the hard young years on the farm. Always they had been a mighty back-drop to my garden.

Suddenly I thought, the hills do not beat their breasts at the changes below them. They just go on with their panoply, year after year. They take storms [illegible] sun as it comes. Have I learned noth[ing] from their constancy? Surely, I [illegible] drawn from their unfathomable stren[gth] I lifted my face to theirs. What were [my] terial things, after all? There would [al]ways be summer, somewhere, where[ever] we might be! The little house that h[ad] my heart could stay and we could [still] God does not live in just one garden thought! There could be another garc[en] smaller to match my waning streng[th] where Jim and I could sit and look[ed] other hills—far, eternal hills. When [you] are old, you look at things with differ[ent] eyes. When you are old, you need qu[iet] things that move slowly.

GOD HAS GIVEN ME many good ye[ars] that are behind me, but there are oth[ers] ahead. Our hill slopes to the west n[ow] We need to conserve our strength to [en]joy it, this western hill with sunset on [its] quiet face. If God has only laid His fin[ger] on my hills and taught me nothing else[,] must be this—to take life as it comes; [to] turn my face on what must be left behi[nd] and find new joys.

Surely I can find a place for thi[ngs] which are important to me—my old ju[g] the trays I have painted, my Bost[on] rocker and my thumb-back chairs. Th[ere] must be a house somewhere with a hill uphold our hearts!

And why try to take slips and ro[ots] and plants with me? Why try to dig memories and make myself sad? Are th[ey] so important? A clean-cut, new life a[nd] no regrets, it must be!

God is not just on one hill. He is many hills, in many brooks and in ma[ny] gardens. I shall still find Him. I sh[all] find peace and quiet somewhere and [my] heart will not break if another summ[er] finds me working in another garden, b[eside] another hill!

DEPARTURE

"TELEPHONE FOR YOU, Daddy," yelled Pete. "Mr. Conworth wants to talk to you."

"See if mother can't take a message," Dan shouted from upstairs. I could tell from his tone he was still struggling with that blanket roll. Oh, no! he didn't need any help getting ready for a simple little week-end camping trip. Not the great scout leader himself in person!

There must have been a trace of laughter in my voice as I spoke to Joe Conworth, the assistant scoutmaster, for he answered my "hello" with, "You sound happy this morning. Glad to get rid of your husband for a few days, are you?"

"Far from it! Just wishing I could go with you. You men have all the fun, going off to the nice cool woods while we stay home and try to breathe."

"You mean we try to cut our way through the woods with 15 boys and 15 million bugs while you girls get cleaned up and take it easy in an air-conditioned movie!"

THIS COULD GO ON INDEFINITELY and I wished he'd come to the point. "Now don't tell me you called up to put ideas like that in Dan's head! I'm glad I didn't let him come to the phone if that was what you were going to tell him."

"Matter of fact, I was going to ask him to pick up Sammy Shuman. I was supposed to bring him over to the church, but I had a flat when I went out to the garage this morning and I'm behind schedule. I know Dan wants to leave on time and so do I. So if he'll bring the youngster to the church, I can take him in my car from there."

"I'm sure he will, Joe. I'll tell him. 'Bye, now." I shrugged Pete's warm arm from around my neck.

"So long. Now, don't you and Jean get into any mischief while we're gone!"

Pete was dancing around like a puppet strung on wires. "What did he want, huh? What did he say?"

"You can listen while I tell daddy. I don't cut the same slice twice."

He giggled and dashed ahead of me up the stairs. At six you don't mind the heat as much as you do when you're older.

SUSIE WAS PERCHED ON THE end of our bed watching Dan assemble his gear. She hasn't let him out of her sight this morning.

"Shucks," Dan grunted, buckling a strap. "I already have five boys and all their equipment. Good thing the old buggy has elastic sides." He slid the straps of his hiking kit, or whatever you call it, over his shoulders and tested the weight. "We're camping quite a distance from where we leave the cars. I want to be sure this load is balanced right."

"Is it?" demanded Pete anxiously.

"Sure is. Say, Pete, how'd you like to go look in that stuff in the back of the car and make sure I have salt?"

"Can I open the trunk?"

"Trunk's open. Scoot!"

Pete scooted, overjoyed to be part of the excitement. I looked after him sympathetically. "And he's not even a cub scout yet!"

"Next year.—He'll be a full-fledged boy scout and going with me before you know it. That will really be fun."

Susie brightened up. "Can I go when I'm a girl scout?"

"That's your mother's department," Dan told her. "Mother will have to take you then."

"Not me! I'm strictly the clean sheets and electricity type."

"I want to go!" Susie's three-year-old glare was so belligerent I couldn't help scooping her up and kissing the damp curls at the back of her neck.

"We'll either train mother or get someone else to take you," Dan assured her. "Now help me get all this downstairs."

Dan wearing his pack and Susie clinging to one end of the blanket roll, we paraded down the narrow stairway just as Karen flew in the front door.

"Daddy! Daddy! Pete's taking all your cans out of the trunk and he won't stop!"

"That's all right, honey. I told him to look and see whether I had any salt."

"But he has them all over the street!"

WE LOOKED OUT THE SCREEN door and Karen was right. Most of the provisions for 15 boys for three days were spread in an ever widening semi-circle spreading out from the back of the car. Pete, busy as an ant in a picnic basket, was adding to the array.

Dan zoomed, light-footed in spite of the pack on his back, down the porch steps. "Hold on a minute, young fellow! I said, 'Look,' not 'Take everything out!' "

"How else can I look?" Pete stopped, deflated.

Dan measured Pete's height with a rueful eye. "Come to think of it, I guess your way is the only way.—And there's the salt, all the way at the back." He slipped the pack off his shoulders. "How about handing me a few cans so I can repack them? Better stand on the c as much as you can, too. We don't w Susie getting ideas about going in street."

At last Dan and all his belongings w in the car. Susie insisted on being hois in the window for an extra good-bye k

DAN'S EYES MET MINE over her he "Behave yourselves for mother while l gone. And help her get ready for t trip to Aunt Joan's, when I get back." waved. The car slid away from the c and around the corner.

For a second no one said anythi Then Susie flung herself flat on her lit seat on the pavement. "I want to along!"

"Silly, Susie," said Karen. "Nobod going but boy scouts. You aren't a b scout."

"You aren't a boy scout!" Pete echo

"Is too somebody else going! Go going. Mommy told Him to."

"God's everywhere," Karen explain earnestly. "Isn't he, Mommy?"

I nodded, but before I could say an thing, Pete broke in. "Then why do have to send Him?"

The front curb hardly seemed t place for such a discussion. "Come the porch and I will try to explain a lit bit." Deep inside I felt a spark of ha piness. This must be what writers abo Christian family life called seizing t opportunity to talk about spiritual valu when the time arrives naturally. I hu ried up on the porch, the children at n heels.

There was a sound of barking som where down the block.

"Freddie's new dog!" shrieked Kare doing an about-face. And all three we off like deer frightened by a sudden noi

Well, perhaps I could recapture th interest at bedtime.

The Gospel for the Fourteenth Sunday After Trinity (August 26) is Written in Luke 17:11-19

"I KNOW THE BIBLE" SERIES by PHILIP R. HOH

WHAT IS IT to be well? It is the absence of sickness, of course, that makes one well. But what is sickness, then? It has not been long since people thought of sickness as though it were a purely physical thing. To have a fever, rash, broken bone, upset feeling—these were physical things. They and similar abnormalities were called sickness.

In more recent years we have learned that sickness can be mental, too. Personality disturbances, upset emotions, wrong ideas can in many cases be as much sickness as the common cold or a serious infection. We have learned that to be well one must be healthy in both body and mind.

I think that Jesus would have agreed with the findings of modern medicine, but I believe he would have added a third area of sickness much more important than either the physical or the mental. In fact, the others may be a part of the third.

JESUS KNEW THAT Sin is a sickness. It is terribly contagious, inherited by nature, and absorbed from our surroundings. It attacks the total personality. Like a cancer spreading through blood stream and cell walls, it penetrates every aspect of our selves, devours the nourishment of life, destroys the good.

To Jesus the sickness of Sin had many symptoms. Any one of them was sufficient to indicate that the deadly disease was ravaging the soul of a man. Sometimes it could be seen in an eruption of temper. Sometimes it was evident in a fever of hatred. Sometimes it appeared in a rash of selfishness. Often it was apparent through a gradual wasting away of the enthusiasm for life.

It made people stiff-necked—so they would not bow their heads. It put cramps in people's elbows—so they would not reach into their wallets or extend their hands to help a neighbor. It placed mirrors before people's eyes—so they would only see themselves and not think of others. It kept people from being well.

A man sick with palsy was brought to Jesus. His friends saw only the physical aspects of his disease. Jesus saw the deeper Sin sickness. Much to the surprise of everyone (except perhaps the sinner himself) Jesus first drove out the Sin; then he removed the palsy.

It is slowly dawning on modern medicine that various types of sickness may be interrelated. Jesus knew this well. It was not a new idea of Hebrew thought, either.

DURING THE YEARS that followed the destruction of Jerusalem and Judah (586 B.C), there grew up among the Jews a kind of traveling teacher. These men taught a way of life called "Wisdom." Some of their teachings are found in the book of *Proverbs*. They were the scientists of their day as well as the educators.

These wise men believed that God had created a wonderfully orderly universe. It carefully ran according to certain laws. There were natural laws (dealing with nature) and moral laws (dealing with man's actions toward his fellows).

Breaking natural laws brings pain, disease, death. Break the laws of cleanliness, and you have infection. Ignore the laws of gravity by walking off a cliff, and you fall. Forget the laws of inertia by putting on your car's brakes too late, and you are killed.

Just as much danger is encountered in the breaking of moral laws. Break the laws of honor, and you are hurt by the scorn of others and disgust with yourself. Break the laws of love, and your personality is injured by tension and anger and fear. Break the laws of mercy, and your own life will be calloused and brittle. Break the laws of reverence too often, and your soul will die.

The wise men believed that the world, being a creation of God, was therefore a reflection of God, an extension of his personality. Disobedience to any of the laws of life was Sin. The Hebrews believed God was concerned (and involved?) in all classes of right and wrong. To be completely well necessitated obedience to all laws.

SUNDAY'S GOSPEL LESSON echoes, I think, something of this idea. As Jesus passed along the boundaries of Samaria and Galilee, he came to a small leper colony. Ten lepers were living in a house outside the entrance of a village. Nine were Jews; the tenth was a Samaritan. Though Jews and Samaritans made a point of hating each other under normal conditions, here a common disaster brought friendship to them.

The lepers came out of their house as Jesus approached. In obedience to Jewish laws, they stood at a distance (most leprosy is highly contagious). They cried to Jesus for help.

Jesus told them to show themselves to the priests. More than one priest was involved because the Samaritan had a different priest from the Jews. The pri were the health officers. Before a le could re-enter society, he had to hav certificate of health from his priest.

The ten were not yet healed. T couldn't know that they would be hea —except through their faith in Je Jesus had told them to go. Their bo were still full of sores, but they w Whether in faith or desperation, t went.

As they journeyed, they were heal The Samaritan was so overflowing w thankfulness that he turned back to p some of it at Jesus' feet. He had not seen his priest. (It is interesting that disobeyed Jesus' literal command b acting from a loving heart, still did right thing.)

Jesus tells the people around the "Ten were cleansed (He knew all h been healed); where are the other nin Was there no one found to return to gi thanks to God, except this outside (What a pathetically frequent occ rence!)

To the thankful one, Jesus said, "G your way; your faith has made you wel

IT IS POSSIBLE that Jesus was mer telling the man to what he owed health. But I would not be surprised Jesus was telling him that his faith, evidenced in obedience *and thankfulne* had enabled him to be made complet well. The others had been cured leprosy, but they were still sick in th attitude toward God.

The Samaritan had come to Jes asked for help, had faith to obey, a had given thanks to God. His heart w centered in God, not in health. He alo was healthy. He was well.

What is to be well? Perhaps only heaven we shall live the answer. U then, Jesus is the best doctor.

Personal Problem Clinic

Meddler

QUESTION: I am superintendent of our S. S. day school—have been for more than six years. Through the years I have tried to build up the enrollment and attendance as well as to improve the teaching. I am constantly on the lookout for persons of all ages who are not receiving Christian teaching. I do considerable visiting and have brought in a good many new students.

Other workers are doing the same.

But, as you have been suspecting, there is a problem. We have here a man—a former councilman and a one-time Sunday school teacher—who is a "thorn in the flesh," a meddler. For some reason he seems out of sympathy with the idea of increasing the enrollment, or perhaps he just doesn't like to see me going out after new students. Again and again, when I have families or the children of families ready to start Sunday school, he calls on them and makes such outlandish statements that he kills their interest in Sunday school. Once or twice he has done the same to others.

He does all this rather slyly and never says a word to me about it. Other people bring me the reports, and sometimes the prospects themselves tell me what has been happening.

What can be done with such a pest?

REPLY: 1. By no means allow this man's antics to cool your enthusiasm or to lessen your efforts. He must be an eccentric individual—one whose influence you should be able to counteract.

2. Have a talk with the trouble-maker. Let him know that you understand what has been happening, and try to use persuasion on him. Ask a few other people to do the same. At the same time try to keep his good will.

3. It may be in order for the church council to take action in regard to such acts of disloyalty. But take no step that would make a martyr of him.

4. Work harder on prospects, and enlist the assistance of others who will help rather than hinder.

Neatness

QUESTION: Rose is seven. In her school the teacher gives very great attention to personal neatness and appearance. Every morning there is an inspection—especially of hands, fingernails, and shoes.

The girl dresses herself without help, and I don't hold her to any standard of perfection. On two or three occasions she has been greatly embarrassed because she was called out of line and scolded. She was still upset when she came home.

The school has poor facilities for the children, so it is difficult for them to keep clean. No matter how good her appearance when she leaves home she's dirty when she returns.

Is it necessary to be immaculate in school —more so than at home? It seems to me the teacher is exaggerating a need. But I am just one mother and I can't do much about it.

REPLY: Such a problem could well be discussed by your PTA or other parents' group. Such an organization would have more influence than one parent alone. Talk the problem over with some of the other mothers. Perhaps, if they have views similar to yours, you may be able to get the teacher to see the issue more nearly as you do and to lessen the pressure on the youngsters.

It may be, however, that most of the other parents see the question about as the teacher does. They may feel that the school's pressure for cleanliness and neatness is a real help to them, and to the children. In such a case, you will have to go along with them. Then, too, you ought to help your child to accept the school's procedure and encourage her toward the ideals of neatness, cleanliness, and good appearance. Perhaps you should be giving her help in the morning.

—EARL S. RUDISILL

Road to Mental Health

Self-understanding. A Guide to the Sources of Strength for Solving Personal Problems. Seward Hiltner. Scribner. 224 pages. $2.75.

Of the growing number of authors interested in the merger of the religious and psychological in the understanding and treatment of the modern man, Seward Hiltner one of the ablest. A Presbyterian minister, he is a leader in the field of training pastors in "pastoral" psychology and psychotherapy. This, his latest book, is directed however to a wider range of leaders than any professional group. He would include all who are disquieted and would seek to understand their inner lives so that they might handle more effectively the complex situations which confront all of us constantly. To do so, "we need to merge the insights and aspirations of religion with the insights and technical knowledge of modern psychology."

Using laymen's language and offering a generous number of case histories, he describes the major causes of stunted inner growth, of crippling misconceptions and outworn patterns of behavior. He offers both psychological explanations and the religious significance of our emotional problems and behavior patterns. His writing is quite readable and he has succeeded in transmitting the scientist's understanding of the scheme of personality to the average layman. To do so he employs a vivid terminology as he explains and discusses such inner problems as "Dated Emotions," "Knotty Consciences," "Oblique Functions of Sex," and "Warped Perceptions."

The writer cannot be free from the suspicion that here also religion is scarcely more than a partner of psychology and that the Christian faith tends to degenerate into only a tool useful for the achievement of the integrated personality. For instance, why pray? Because ". . . prayer and meditation may have an enormous modifying influence upon tension and anxiety." But Biblical speech never permits the hint that man may use God for his own purposes but rather is saved by God having graciously included him in His eternal purposes.

The book will be particularly helpful those not yet too familiar with the chological-religious field.

HAROLD R. ALBERT

Columbus, Ohio

Argument for God

God Makes the Difference. By Edwin McN Poteat. Harper. 242 pages. $3.

The purpose of this volume is to sh that the vital experiences of man have ric significance when understood in relation the idea of God rather than in relation the more restricted forms and processes scientific investigation. Beginning with precise study of "The Faith of Nature a the Nature of Faith," the author proce to apply his thesis that "God Makes Difference" to the experience of man in family, society, government, commer church, redemption, immortality. All of t he does in the light of current scientific a philosophic developments.

Dr. Poteat has given us a demonstrat of sharp and close thinking. His method inductive, proceeding from the known to far reaches of faith.

His position will not satisfy all. For ample, he endeavors to reconcile reason a revelation. "Is not the very orderliness syllogistic reasoning a revelation of unitive basis of thought? Does man believe logic by logic? If reason is, in this mann of thinking, revelation, then is not revelati reason?" Obviously this type of revelati refers not to the eternal God who disclo himself. This is no "Thus saith the Lor

Accepting the author's position as ration istic, the reader will find here arduous tellectual exercise productive of sheer light in reaching logical conclusions. The

are flashes of insight which reflect careful and persistent thinking. However, so far as reflecting the religious pulse of the masses, it will prove to be caviar.

Chicago K. Bruno Neumann

Imperfect Faith

A Faith That Fulfills. By Julius S. Bixler. Harper. 122 pages. $2.

Addressed as a series of lectures to college students, this book attempts to synthesize the best of the emotional religion of the past with the best of the rational religion of today, into a "faith that fulfills." It is a noble attempt but, to this reviewer, what the author achieves is not very fulfilling.

It bogs down where every attempt to rationalize God and high religion must ever bog down—in the attempt of the finite to make reasonable and consistent its impartial comprehension of the infinite. The use of Micah 6:8 with proper comment, as the definition of the faith that fulfills is clever and enlightening. But it never quite reaches the heart of Christ.

Dr. Bixler is the president of Colby College, and talks like too many college presidents do when they discuss religion. They sound as though they do not wish to say anything that could possibly offend Protestant, Catholic, Jew, or unbeliever.

The cheapest part of the book is the personal attack on Kirkegaard, in an attempt to discredit his religious philosophy and that of all neo-orthodoxy. The best part of the book is the chapter on the "Ministry of Art." The solution proposed is taken from Toynbee's idea of "withdrawal and return." It's not the gospel of meditation and worship versus the gospel of action and work. It is a combination of the two.

New York City Russell Frank Auman

Discovery of Faith

Morning for Mr. Prothero. By Jane Oliver. David McKay. 242 pages. $2.75.

This is a beautifully written book that is indefinitely different. The story concerns an agnostic, Dr. Thomas Prothero, who is described as having left this life and is now going through adventures beyond the "Border"—which the author describes as the region between life and death. While undergoing these experiences, the doctor finds employment in a hospital where he is assigned to the psychotherapeutic section. Here he associates with people whose souls are ill, not their physical beings.

Mr. Prothero is pictured as being in contact with his son Andrew who slowly recovers from the effect of shell shock under the care of his daughter Mary and her family.

Excellent character portrayal is given both Mr. and Mrs. Prothero. Mrs. Prothero is depicted as typical of the modern-day woman who has allowed organizations to take over her energies to such an extent that she is willing to neglect her insane son. Superb is the portion that describes her desire to wear her uniform constantly, her delight in the prospect of World War II, and her frenzy as she fears she will be tied down with the care of her son.

The novelist shows how Mr. Prothero gradually abandons his agnostic belief. He perceives there is something beyond physical reality. His doubt changes into faith. For the first time the sun appears in the east and there is "morning for Mr. Prothero."

Milton, Pa. Katherine Benion

People Get Old

These Harvest Years. A Guide to Abundant Living after 40. Edited by Janet Baird. Doubleday. 300 pages. $3.49.

A dozen experts give good advice, most of it exceedingly practical, on how to get along in the upper age bracket. There isn't much left out, from the selection of the proper toothbrush to the cultivation of the soul according to the (1) Protestant, (2) Roman Catholic, and (3) Jewish point of view.

The book is full of the cheerful assurance that advancing age is not a liability but an opportunity for reaping the harvests of maturity. It has valuable suggestions for all sorts of folks who tend to feel a little weary of the world.

OVERSEAS

BRAZIL: Sao Paulo. July 24.—TODAY WAS held the closing session of the Pan-American Evangelical Congress, assembled in this city since July 14 in the Theater S. Paulo. The Congress approved various resolutions with reference to the religious situation in Colombia and the influence, considered as prejudicial to evangelism in South America, of the World Council of Churches.

The conference consisted of church people associated with the "International Council of Christian Churches," of which Dr. Carl McIntire is president. He is a fundamentalist of Collingswood, New Jersey. Also present at the conference in Brazil were 16 other members of the international council executive committee, and delegates from Mexico, Jamaica, Puerto Rico, Colombia, Venezuela, Chile, Peru, Bolivia, Argentina, and Uruguay, and several from Europe.

The following resolution was approved:

1) "We congratulate ourselves with the 25 members of the Korean National Assembly on account of the communication they made to the church organizations of Korea denouncing the help given to the World Council of Churches and to I.M.C. The radical pro-Communist elements should be an object of interest for all governments which love liberty. These radical elements are so deeply integrated into the World Council of Churches that the whole Council should lose its value in the thinking of the churches that believe in the Bible.

"We also appreciate the attitude of Dr. Syngman Rhee, president of Korea, in his efforts to preserve the liberty, honor and the unity of his republic against all the forces that distress, silence, and divide his fatherland making it a booty of the communists.

2) "We here express our alarm about the return to the cult of the emperor in Japanese schools . . . We applaud the leaders of the Japanese Christian Bible Council in opposing and denouncing these errors and pray to God that all who believe in the Bible in Japan may stand united against those p[a]
and blasphemous tendencies.

3) "We believe that the action of the G[o]
ernment of Kenya, in Africa, exclu[ding]
Christian missionaries and prohibiting [the]
purchase of land unless the missionary h[as]
agrees to work under the direction of [the]
Christian Council in Kenya, trespasses [on]
principle of religious freedom. These co[n]
tions prove the bad personal influences [ex]
ercised by the Councils of Churches in th[eir]
relation with governments when promot[ing]
the ecumenical movement.

"We, further, observe that, although [the]
leaders of the World Council of Churc[hes]
speak frequently about freedom, up to [the]
moment they have never shown any inte[rest]
in the freedom they withhold while u[sing]
their influence with the governments n[ot]
closely tied up with the World Council [of]
Christian Churches. —RUDOLF PREIS[S]

AUSTRALIA: Sydney. July 29.—EFFO[RTS]
to unite two Lutheran churches in Austra[lia]
which have been in progress since 19[48]
continue to proceed smoothly, with agr[ee]
ment being reached on all but one ma[jor]
doctrinal difference.

The two churches are the United Ev[an]
gelical Lutheran Church in Australia, wh[ich]
is a member of the Lutheran World Fede[ra]
tion, and the Evangelical Lutheran Chu[rch]
of Australia, which is affiliated with [the]
Lutheran Church—Missouri Synod.

The Intersynodical Committees are n[ow]
discussing the doctrine of the inspiration [of]
scripture, the only point on which agreem[ent]
has not been reached, and unofficial repo[rts]
indicate the negotiations are proceeding s[uc]
cessfully.

"The past 10 years of negotiation ha[ve]
been greatly blessed in that the understa[nd]
ing between the two churches today is be[tter]
than it has ever been," according to [a]
churchman. He also praised the "cordial a[nd]
brotherly spirit in which the meetings h[ave]
been conducted," adding that "the atm[os]
phere . . . breathes an earnest desire to u[nite]
on the basis of a genuine scriptural und[er]
standing." —LUTHERAN NEWS BUREA[U]

CHILDREN attending the daily vacation Bible school at Salem Church, Delmont, Pa., sponsored a worthwhile project: collections of clothing for Korean war refugees. Pastor Robert F. Parker reports two truckfuls of clothing are en route to the Far East as a result of the children's efforts this summer

Cressman to Louisville

Dr. Charles P. Cressman, Wittenberg College's assistant professor of sociology, director of its Marriage Counseling Service, and supply pastor at Zion Church, Middletown, Ohio, since 1947, has accepted a call to Third Church, Louisville, Ky. He assumed his new duties July 15.

Dr. Cressman

In recent years, he has been a speaker on subjects dealing with marriage and the home before various community and church groups. In the past two years, he has been lecturer for the University of Life series in Springfield (Ohio).

When he became pastor of the Middletown congregation, nine persons attended the first Sunday of his supply; since, he has received 54 persons into membership. The congregation has purchased a new organ and improved the nave, and laymen have repainted the interior of the structure. Average attendance at services is 60.

Japanese Order

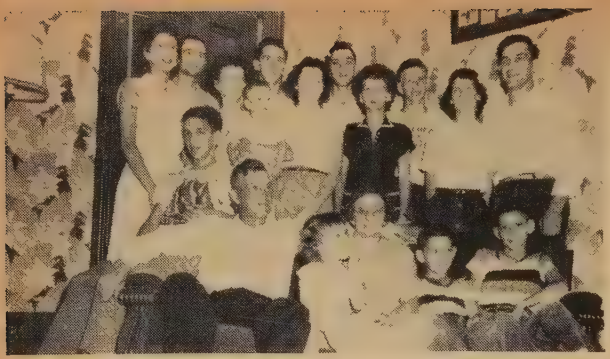
Late last month, Dr. L. S. G. Miller, ULCA missionary to Japan, was presented with the Order of Sacred Treasurer, third grade, from the Japanese minister of education, acting in the name of the Nipponese emperor.

ULCA officials were quick to point out that the honor was most unusual, since it has not been customary to give non-Japanese any higher than fourth grade honors. Third grade orders are given by the emperor.

Four Centuries' Service

Over 400 years of service in the Sunday school by seven churchmen were recognized recently during the annual recognition dinner for the educational workers of Grace Church, Dover, O.

The honorees were as follows: Frank Baer, recently 89, whose service began with teaching back in 1878. His sister, Miss Emma Baer, took her first class in 1888, saw service as a missionary in India for 25 years. The third was Mrs. James Barr, who has a record of 63 years of teaching, and for the past 30 years has been superintendent of the primary department. Mrs. Howard Harsh had a total of 56 years, and Ed Hisrich's total service was 45 years. Mrs. Amelia Milliner and Luke Downey both reported more than fifty years each.



NEW MEMBERS FOR OHIO CONGREGATION
. . . the Copes added seventeen

A large size picture of Sallman's "Follow Thou Me" was presented to each teacher "in recognition of their faithful service."

Add Seventeen

Four years ago, Mrs. George Cope, Sr., became a member of Zion Church, Middletown, Ohio. Since then, she has been a missionary in her own family.

First, she brought her children to be baptized and confirmed. Her older sons joined with sweethearts and wives following adult baptism and instruction. Up until early summer all but one of the Copes had become active members of the congregation. The one-to-go: Mrs. Cope's husband.

When pneumonia confined the elder Cope to his bed, Pastor Charles Cressman and a member of Zion church council paid numerous visits to the bedside. Illness over, Mr. Cope decided to begin his instruction. On July 8, the head of the Cope household joined Zion Church, helped fill the entire first communion table with members of his family.

A total of 17 members have been added to Zion membership rolls, thanks to a "home" missionary, pastor and church councilman!

Deutschlander Resigns

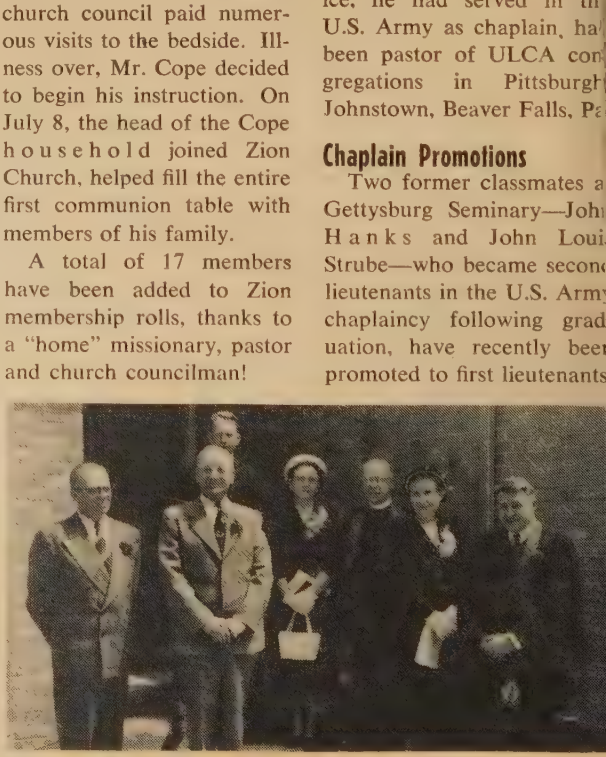
Rev. John H. Deutschlander, Lutheran World Relief commissioner with CRALOG in West Berlin since January 1949, has resigned his post. He will remain in Germany as chaplain in the U.S. Air Force in which he has been promoted to major.

To be stationed at Wiesbaden, he will serve out of the office of the air chaplain for the air force headquarters in Europe. For the past two years, he has been conducting worship services on a voluntary basis due to the shortage of military chaplains in Berlin.

Prior to his overseas service, he had served in the U.S. Army as chaplain, has been pastor of ULCA congregations in Pittsburgh, Johnstown, Beaver Falls, Pa.

Chaplain Promotions

Two former classmates at Gettysburg Seminary—John Hanks and John Louis Strube—who became second lieutenants in the U.S. Army chaplaincy following graduation, have recently been promoted to first lieutenants



When members of St. James' Church, Marinette, Wis., dedicated a $24,000 parsonage for Pastor and Mrs. Garrett Genszler (right) present for the ceremonies were (left to right) Councilmen Ludwig Amundsen and John Kroh, Pastor George Gerberding, Mrs. A. G. Streich and Conference President Streich. Construction was begun early last June

Ordained in May by the ittsburgh and Maryland ynods respectively, the oung men will begin their ervice as chaplains as soon s their transfer from the U.S. Army is effected.

Lt. Hanks is the son of Jeanette (Pa.) Pastor Edgar Hanks; Lt. Strube's home is in Lansdowne, Md.

Fort Meade Recall

Chaplain (Col.) John O. Woods, former pastor of St. Paul's Church, Coudersport, Pa., and senior chaplain of the Frankfort (Germany) Military Post, has been recalled to assume the office of Staff Chaplain of the Second (U.S.) Army stationed at Fort George G. Meade, Maryland.

Chaplain Woods was just recently promoted to the rank of colonel. A graduate of Thiel College and Chicago Seminary (1928 and 1931), he entered active duty in 1935, was division chaplain of the 80th Infantry during World War II.

CHAPLAIN WOODS
. . . new assignment

BRIEFLY SPEAKING

Another one of those English vicars has suggested that parents permit their children to carry toys to services held in Ryhill, England. The unusual proposal was made because it had been discovered that some children were chewing the church's best hymnals!

Attending a service in Epiphany Church, Denver, Colo., recently, Wilkinsburg (Pa.) Pastor Albert Steinfurth was attracted to the uniqueness of a bulletin announcement: "FOUND: In attempting to make our church lawn a little more presentable, aside from several baskets of dead grass and sticks, the following items were picked up—18 cents (three nickels, as many pennies), about two quarts of unburned matchsticks and cigarette butts. Claimants may have same by applying at the church office provided these articles are not used again to 'beautify' our lawn. The beauty of our church is the concern of everyone."

When members of Cudahy (Wis.) Church decided to purchase a new electric organ, they used a unique plan of financing the effort: the 258 visible parts of the instrument were blueprinted, each part being sold for $10 to members who inscribed their names on the part shown on the blueprint. Within a month, the congregation subscribed in cash all but $200. The rest was in pledges.

When members of Second Church, Baltimore, Md., met recently to hear reports of a building committee, they discovered that in view of greatly increased building costs, the second floor of their proposed new educational unit was to be omitted. This move would save $21,000, the committee said. A letter from a friend of the congregation (who had previously donated $11,000 to the Lot Purchase Fund) voiced strong disapproval of the recommendation, challenged the congregation to raise $11,000, the donor would give $10,000. Although members had already dug deeply ($22,000) the challenge was answered . . . with $12,750 more!

In announcing their annual picnic, members of the staff of Trinity Sunday school (Mechanicsburg, Pa.) sent out postcards. Instructions directed picnickers to "bring plate, knife, fork, SPOOK and cup." Almost immediately Pastor Robert Clark and school officials were deluged with phone calls: "Where can we get spooks?" "Sorry, we can't make it if the picnic's to be haunted!"

Some People Go to Church Because They Want To

Members of St. Johannes Church in mountainous West Virginia are loyal to their church. Proof lies in the attendance recorded by church leaders and Pastor Beryl B. Maurer when roads in the entire area look something like this! The jeep, one of the few modern autos that can operate in the section the year round, belongs to Pastor Maurer, often sees service as neighborhood taxi

KANSAS

Kansas Flood Misses Lutherans

WICHITA—The worst floods in the nation's history hit the area of the Kansas Synod hard. This will greatly affect the economy of the entire territory of the congregations in Kansas and Missouri. Flood damage to the Kansas farms alone has been estimated by the state agricultural mobilization committee as $76,338,477. Damage is shown in 82 of the 105 counties. Relief through the Red Cross, as well as flood relief offerings, are being used for rehabilitation. Losses have not affected the churches and congregations directly.

A flash flood at Camp Wa-Shun-Ga on July 10, during Intermediate camp, caused some anxiety, waters backing up in the cabins and dining hall. When word got out that Camp Wa-Shun-Ga was being evacuated, worried parents were frustrated by disrupted telephone communications. But campers were in no danger at any time. Due to flood conditions at camp and closed roads throughout the state, the state Luther League convention and Senior camp were cancelled.

TWO MEMBERS of the Kansas Synod were guest preachers at Messiah Church, Denver, during the vacation of Pastor Lyle C. Burns: Dr. E. Bryan Keisler, Central Seminary, Fremont, Nebr., and Dr. T. Benton Peery, St. Paul's Church, Wichita.

THE NEW CHURCH at Wakeeney, where synod was held this year, was not damaged by the tornado (see THE LUTHERAN, July 25 and Aug. 15), but hail accompanying the storm damaged some of the windows.

MISSOURI SYNOD officials announced Aug. 1 an appropriation of $5,000 for immediate flood relief work in Kansas, and the appointment of a five-man committee to administer a larger relief program in the coming weeks. State and nationwide appeals were addressed by synod officers to members of the church for funds to rehabilitate parish properties and church families.

KENNETH ANDERSON, Democratic candidate for governor in 1950, was elected president of the state Brotherhood at its annual

meeting held at Camp Wa-Shun-Ga.

PASTOR CLARENCE J. HANSEN has resigned St. Paul's parish, Peabody, Kansas.

PASTOR AXEL LARSEN has accepted a call to First Church, Tulsa, Okla. He comes from Grace Church, Champaign, Illinois.

T. BENTON PEERY

MARYLAND

Completes 4th Addition in 43 Years

BALTIMORE—Epiphany Church, this city, recently (June 24) dedicated the fourth major addition to its building facilities in its 43 years of history.

The congregation began its existence May 10, 1908, in a hay barn; the first stone chapel was completed at its present location and dedicated in 1909. When the congregation outgrew these quarters, the present stone Gothic church, seating 400, was constructed and dedicated in 1925. Three years later a connecting unit was built between the church and the original chapel, which doubled the space in the parish building.

In 1937 the church sanctuary was completely renovated. When the church school continued to grow in enrollment and the facilities of the congregation became inadequate, the new parish building extension was planned.

This was completed this June at a cost of $115,000. T. Norman Mansell (Philadelphia) was designing architect. It is the first unit in an Ultimate Development Plan drawn up for the congregation by Mr. Mansell. The second and completing unit of the plan will be a social and recreational building, which the congregation hopes to undertake in another five years.

> The extension more than triples the space available for the church school and for the weekday activities. Each department has its own separate room, with all departments above the Junior having provision for separating the departmental rooms into smaller classroom areas by means of modern-fold partitions.

All the present equipment was completely

RAISE

story of the week

"OUR PASTOR," said the layman stacking one-dollar bills in a neat pile in front of him, "should have a raise soon! You know as well as I do, the cost of living is spiraling out of sight. Mary said last night, 'Charlie! I just can't make a dollar stretch anymore; it's impossible!' "

"You're right!" The fellow piling 50-cent pieces across the table was emphatic. "Let's see, the last time we raised him was in '48, or was it '49?"

"Doesn't matter . . . he deserves a raise and I'm for giving it to him right away!"

"You're the man to start the ball rolling; call a council meeting this week; let's do something while we're in the mood!"

NEXT NIGHT, 10 laymen rang Charlie's doorbell, were ushered into his living room. The council president didn't take long to get down to business: "You all know what we're here for. Without Pastor, this isn't an official meeting of church council, but we can decide what we want to do, then simply go through the motions at the regular meeting next month. Now, pastor's present salary is three thousand, not counting parsonage and car allowance. Will somebody suggest a starting figure for our discussion?"

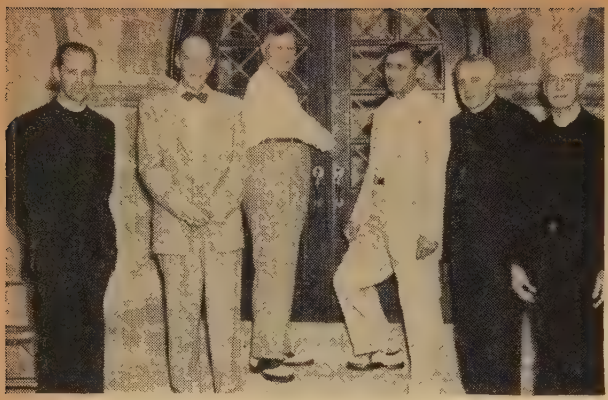
Everyone agreed on a raise. Some favored a "substantial" one; others thought a "decent-raise-now-more-later" would be better policy.

Fifty minutes later, the question was still unanswered. Then Charlie suddenly had an idea: each man should write his annual salary on a scrap of paper, put it in a hat with the others. The secretary would add the 10 figures, divide by 10 . . . "and we'll pay Pastor our average salary!"

Sounded like a good idea . . . a minute later, the secretary had the average salary.

The idea apparently was not as good as it had sounded . . . quoting one layman: "Hey! We can't afford to pay THAT much!"

—DICK SUTCLIFFE



Opening the door of the new parish building extension for Epiphany Church, Baltimore, Md., is Building Committee Chairman T. Howard Jackson, Jr., shown with (left to right) Pastor Augustus Hackmann, Architect Henry L. Sandlass, Contractor Sherman Wantz, Maryland Synod President J. Frank Fife and Pastor Emeritus Frederick Hightman

renovated by members of the congregation at supervised "Work Parties," which saved the church considerable expense.

The $30,000 indebtedness which it was necessary for the congregation to assume was entirely subscribed by Building Fund Bonds purchased by members and friends. The bonds bear 2 per cent interest; the congregation expects to redeem them within a three-year period. (*When the first interest date arrived, July 1, many of the recipients of interest checks returned them as contributions to the Building Fund. Four of the bond holders surrendered their bonds in full, thus reducing the indebtedness of the church to $29,300!*)

The dedicatory sermon was preached by Synod President J. Frank Fife. Others taking part (*see cut above*) included Pastor Emeritus Frederick A. Hightman, who organized the congregation in 1908 and was pastor until 1936, and Pastor Augustus Hackmann.

MARYLAND

Lutherans Open Servicemen's Lounge

WASHINGTON, D. C.—A Lutheran Servicemen's Lounge has been set up at the Lutheran Church Center (738 Jackson Place, N.W.) under the auspices of the Lutheran Inner Mission Society with the help of a $2,900 grant from the Lutheran Service Commission.

THE REV. DONALD F. BAUTZ, executive director of the Inner Mission Society, has been appointed chairman of the subcommittee of the society's social education and action committee which will have charge of the program.

KENNETH SENFT, student assistant pastor of Keller Memorial Church, will be director of the lounge until a full-time hostess-secretary is appointed.

> Principal purpose of the lounge will be to serve as an informational and referral center for services and activities going on in the 35 Lutheran churches in the area.

Recreation will be afforded by a combination television, AM and FM radio and record player given by the people of the Lutheran churches. Refreshments, reading and writing facilities, and opportunity for portrait sketching will be provided. The Lutheran Youth Council will supply volunteer hosts and hostesses on week-ends.

From Monday to Thursday the lounge will be open from 9 A.M. to 5 P.M. Friday it will close at 10 P.M., Saturday at 11 P.M., and Sunday at 9 P.M.

The lounge results from a suggestion by the Lutheran Ministerial Association.

MISSISSIPPI

Synod Auxiliaries Hold Sessions

AT THE Women's Missionary Society convention at Providence Church, Burns, Mrs. C. W. Baker, Jr., president of the ULCA WMS, brought cheer and encouragement as

well as information to this smallest group. ? presentatives of three reorganized societies ... re welcomed. Officers elected were: Mrs. ... B. Schaeffer, Jackson, president (also ...legate to the triennial convention); Mrs. ... A. Wolff, Laurel, vice president.

STATE LUTHER LEAGUERS met at St. John's Church, Louisville, with representatives present from all Leagues. Pastor Hugh Baumgartner, Anniston, Ala., represented the Luther League of America. Two new Leagues were received. Officers elected were: Frances Boyd, Louisville, president; Elmira Roever, Jackson, vice president.

President H. A. Wolff participated in the state rural church conference at State College. Pastor O. M. Morgan is attending a rural church institute at Emory University, having received a scholarship award for progressive rural church leadership.

ST. PAUL'S CHURCH, SENATOBIA, dedicated a beautiful sanctuary painting by a noted Latvian artist. This congregation composed largely of former Latvian Lutherans is the center of religious life for these new Americans scattered over a large area. Pastor Paul Kirsons holds service at Memphis also.

H. BRENT SCHAEFFER

Cumberland Groundbreaking

The Rev. Donald Brake and members of St. John's (Cumberland, Md.) Church Council shown during recent groundbreaking service. (See "The Lutheran," July 25)

HOME MISSIONS

PENNSYLVANIA: Members of Painter-town-Trafford parish (western Pennsylvania) and Pastor William Kaiser have organized a Mission Laymen's League among laymen of the congregations, who pledge from $10 to $100 a year for home missions in addition to their regular contributions (see Pittsburgh news, page 45).

CALIFORNIA: On July 22, members of Trinity Church, Manhattan Beach, watched Pastor George Ulrich, Synod President James Beasom and Synod Church Extension Director Edward Spirer lay the cornerstone for their new church.

WISCONSIN: Following groundbreaking services July 15, workmen have begun construction of the new $76,000 Bethlehem Church in Portage, expect to have the building completed by 1952, reports Pastor Robert B. Anderson.

NEBRASKA: Lutherans of Valley hope to organize soon. Services have been held since March; the Sunday school has grown from 20 to 60; a junior choir, women of the church and Cub Scout troop have been organized. Synod President T. J. C. Schuldt reports hope for a pastor being called in the near future.

CALIFORNIA: When members of St. Peter's Church, San Diego, dedicated new offering plates and alms bason, Pastor Vlad Benko informed them that a member has offered to purchase half of the pews for the nave if the rest of the congregation will subscribe the remaining 50 per cent. The congregation currently uses chairs.

KANSAS: The Rev. Richard O. Scherch has arrived in Wichita to begin establishment of a new mission in the southeast section of the city, one of the fastest-growing areas in the middle west.

CALIFORNIA: Pastor Walter Stuhr and members of Our Saviour's Church, Alhambra, broke ground for their new church July 29. This congregation already operates two Sunday schools, one of them on the grounds of the Lutheran Home for the Aged.

Michigan Commissioning

Commissioned recently (June 25) in Reformation Church, Detroit, Mich., was the Rev. Andrew Ellis (extreme left) who is being assigned by the Board of Foreign Missions to the Japan mission field. Participating in the commissioning were: Dr. Calvin F. Stickles, member of the Foreign Mission Board and pastor of Pastor Ellis' home congregation, and Dr. Alfred Beil, representing the board. The congregation presented the missionary with $300 for work in his new field when he arrives late this year

NEBRASKA

Dakota City Lutherans Get Magazine

EVERY FAMILY of Salem Church, Dakota City, is to receive THE LUTHERAN by Sept. 1. The church council adopted the synodical plan recently. Says Pastor Ernest Switzer, "Salem Church will be more than repaid for its venture in faith. It's the best advertising and educating and witnessing material that there is for the church."

FREMONT'S fourth annual Lutheran leadership school, sponsored by area NLC churches, will be held in weekly sessions from Sept. 30 to Nov. 4 at Salem Church. Ralph L. Hankey was elected dean recently.

THE REV. EMIL A. GOMANN has been installed pastor of Grace Church, Gurley. He has been professor of Hebrew language and literature and the philosophy of religion of the Lutheran College and Seminary at S katoon, Saskatchewan, Canada. He is graduate of the University of London a Toronto, Ontario.

Dr. Luther Gotwald of New York City w featured speaker at the 1951 Midland A sembly for church workers at Midland C lege Aug. 5-10. The Nebraska synodi Women's Missionary Society held its ann convention Aug. 6-10, also at Midland.

THE REV. LEVON SPATH, missionary hom on furlough from Argentina, described h work in that country when he spoke at meeting of the United Lutheran missionar aid at Scribner. Pastor Spath explained d ferences in U.S. missionary aids as compar with those in Argentina. The attitude the homemaker there is very different fro here toward church work, he said.

APPROXIMATELY 40 members of the Sale churchwomen made an all-day tour of Li coln recently. The new Grace Church w visited. The tour ended with a visit Tabitha Home for children and aged. (*Th was the first visit of some to Tabitha.*)

"It was a complete surprise" to Past and Mrs. Henry Dumler of Christ Churc Davenport, during a recent service wh Synod President T. J. C. Schuldt entered t pulpit after the sermon hymn and preache The church council had pre-arranged it honor of Pastor Dumler's 15-year pastora

ON AUG. 27, the Rev. Leo Nielsen of Pe City and Kent, Ill., will move to Nebras City, to assume the pastorate of Fi Church.

PAUL WIEGMA

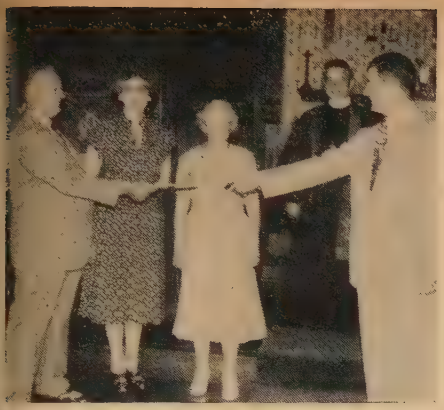
NEW YORK

East Schodackans Pay for New Orga

ALBANY—A little over two years ago L therans of East Schodack were faced wi the necessity of purchasing a new organ. committee was appointed and went to wo with faith and prayer (the congregation income was small, and was scarcely in e cess of its regular expenses). Now, 2 months later, the entire debt is paid, and th little organ really belongs to the church.

(*Organ Committee is pictured opposite*)

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY



Left to right: Walter Houck, chairman; Mrs. Joseph Phibbs, Mrs. Walter Snook, Sr., Pastor Arthur E. Baron, Jr., and Alton Marshall, vice president of the council.

THE REV. HENRY HARDY HEINS, pastor of Bethany Church, Central Bridge, has been named chairman of the New York State Committee on Lutheran Resettlement Service, a division of the National Lutheran Council and of the Lutheran World Federation. He succeeds the Rev. George Heck of Rochester. LUTHER STRALEY

OHIO

Churchmen Sponsor Baseball Special

COLUMBUS—Laymen of St. Luke's Church, Youngstown, avidly follow American League baseball standings these days, root for the Cleveland Indians. On Aug. 10 ball fans in the congregation chartered a special Erie train, went to Cleveland for a game between the Indians and the Chicago White Sox. More than 300 members and friends boarded the train at 6:05 P.M., enjoyed a free chicken leg lunch provided through the courtesy of Eddie Beuchler and his Dutch Farms Stores, had reserved grandstand seats at the lakeside stadium. The train trip was a real picnic: a committee of happy cabbies provided transportation to and from the train, singing acts and stunts were planned en route, and men for the church served as candy butchers. The train carried a banner "St. Luke's Lutheran Church Special, Pastor Maynard A. Stull, Social Night."

THE 50TH ORDINATION anniversary of Dr. John E. Hummon was recognized Aug. 5 by his home congregations (St. John's and First, Leipsic), where he returned to live after his retirement five years ago. Dr. Hummon is a member of the Illinois Synod, where a good portion of his ministry was served. Participating in the service were his son, Pastor Edward E. Hummon of University Church, Seattle, Wash.; Pastor Loci Elmer A. Lehman, Dr. W. E. Bradley of Findlay, and Dr. George W. Weissling of Wapakoneta. The main speaker was Dr. Arthur M. Knudsen, Board of American Missions secretary, whom Dr. Hummon ordained while president of the Rocky Mountain Synod 40 years ago. In

CAMPUS

WAGNER College's old grads, always a bit skeptical about the physical hardihood of current undergraduates, now have reason to snort about "this modern generation." After 30 years of trudging up and down the steep slopes of Grymes Hill Wagnerians will henceforth be pampered by the luxury of direct bus service to the campus. Aug. 1, New York's Board of Transportation inaugurated a shuttle bus line serving Wagner and adjacent housing developments.

CHICAGO Seminary's new library cornerstone was laid Aug. 4 with a member of the first graduating class, Dr. J. Allen Leas, as the principal speaker.

WAGNER College's library will soon receive new books, thanks to a St. Matthew's Fund, established by Montclair (N. J.) Layman Arthur Apmann in honor of work done for the college by women of the Jersey City congregation. The fund was established with an initial gift of stock certificates.

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Chicago Installation

Recently installed pastor of North Austin Church, Chicago, Ill., was the Rev. Marcus Otterbein (right), former secretary in charge of summer schools and camps for the ULCA Parish and Church School Board. Participating in the service last month were Illinois Synod President J. Harmon McGuire (left) and Dr. F. W. Otterbein, father of the new pastor and pastor emeritus of North Austin congregation

appreciation of his services the parish presented Dr. Hummon with a gold 50-year pin, bearing his name, the dates 1901-51, the legend ULCA and the line "In His Service."

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Messiah Lutheran Is Building A New Church In A Great City Where One Million Souls Are Unchurched. Pray For Us

HERMAN V. J. ANDRES, Florence, K will head the United Lutheran Pastors' sociation of Greater Cincinnati next year

Ohio Synod congregations are schedul preaching missions between Sept. 23 Nov. 1 as a result of a workshop held April at Hamma Divinity School. The odical social missions committee headed Dr. E. E. Flack has urged congregations incorporate a three-day preaching miss as part of congregational evangelism p grams . . . First Church, Columbus, is h at work with a program headed by Layr Andrew J. White, Jr. Dr. Ralph Loew, T ity Church, Buffalo, N. Y., son of F Church, will serve as missioner.

DEAN JOSEPH M. O'MORROW, Columb who headed the Chautauqua Lutheran sembly at Chautauqua-on-the-Miami Riv reports the assembly drew 155 full-ti campers, supplemented by commuting tendants and daily visitors for a total istration of 400. E. RUDOLPH WALBO

PENNSYLVANIA

Doylestown Cornerstone Is Lai

NORRISTOWN—Marking a double celeb tion, St. Paul's congregation, Doylesto laid the cornerstone of its new educatio building last month and observed the 5 anniversary of the ordination of its pas Dr. Bernard Repass.

The new building, which will house auditorium, office, kitchen, and 11 cl rooms, is the first unit of a long-range p ect. Plans have also been drawn up fo new church building and parsonage, to erected on the new site.

Officiating at the celebration was Presid E. E. Fischer of the Ministerium of Pe sylvania.

Congregations of the North Penn area sumed their annual role of host to child of the Lutheran Home at Germantown picnic at Menlo Park, Perkasie, on Aug Transportation, meals, and entertainm were provided.

ONLY TWO YEARS after its organizat St. John's Church, Hatboro, is preparing

erect its own church building. The 161 con-ned members of the parish have already ssed $25,000, and need only $5,000 more ore the Board of American Missions shes the "go" signal. The congregation ets in the local Masonic Hall.

ST. PETER'S CHURCH, Stowe, is heading for a banner year of accomplishments, having recently liquidated the parsonage mortgage and presented a new car to its pastor, the Rev. Arthur S. Hanson.

THEODORE L. FISCHER

Mission Laymen's League Organized

PITTSBURGH—*"The joy of sharing out of gratitude to God is taking hold."* Pastor William C. Kaiser, of the Paintertown-Trafford parish, has announced a plan for raising extra funds for the promotion of Home Missions throughout synod. The congregation accepted the challenge. The plan: a Mission Laymen's League. The men of the congregation have been invited to become Home Mission builders by pledging $10 to $100 a year for Home Missions *in addition* to what is regularly given through the congregation.

Response is amazing. The congregation of Paintertown is a young mission church herself, organized in 1946. She has 134 communing members and an indebtedness of over $12,000. Yet 24 men responded to that invitation and pledged $10 to $25 a year for a total or $275. All of this is over and above having paid in full their apportionment, Lutheran World Action and CHEY.

Likewise, the same story is repeated for the Trafford congregation. Out of a communing membership of 163, twenty people pledged $375. From this parish thus far there will come annually more than $700 on an entirely volunteer basis. Payments are made quarterly, semi-annually, or annually.

The Mission Laymen's League is gaining momentum for a neighboring congregation. In fact, the mother congregation of the Paintertown parish, Holy Trinity, Irwin, has thus far received 14 pledges to the amount of $500.

PRO DEO ET PATRIA awards were given to four Boy Scouts of St. John's Church, Boquet, by their pastor, Dr. William E. Bauer. They are: Charles J. Sebek, Jr., Ronnie Kelly, William Kelly, Jr., and Joseph Novak, all Star Scouts. They earned the award by diligent study of the course prescribed by the National Committee on Scouting in the ULCA.

Dr. Franklin Clark Fry, ULCA president, will address pastors of the six conferences at

First Call; First Installation

As part of a multi-congregation parish, members of Zion Church, Zion Hill, Pa., had never issued a call to a pastor, had never witnessed an installation in the nave; that's why the calling and installation of Pastor Evans R. Keim, Jr. (right) recently was unique in the congregation's history. (The church recently became a single congregation pastorate.) Shown with Pastor Keim are (left to right) Pastors Lester Fetter, Celo Leitzel, and Theodore Fischer, who assisted in the June 10 ceremony

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". . . sense of obligation"

When Pittsburgh City Councilman Walter Demmler (councilman of St. Paul's Church, Northside, president of city's Lutheran Inner Mission Society) died early this month, the "Post Gazette" said editorially:

"(he was) the type of man that government on all levels needs today. His death removes . . . a man with such a strong sense of personal integrity as to evoke disbelief from political hacks.

"Mr. Demmler was sincere, conscientious, and hard-working. He tried to be, in office, the kind of man he represented himself to be when he was out gathering votes during a campaign. He had a strong sense of obligation to the city in which he was born.

". . . . through his public career (he) had an utter contempt for shoddy political practices . . . His death will be mourned by all who envision government as a means of serving the people faithfully, honestly and efficiently."

afternoon meetings and members of the congregations in the evenings during October. These meetings will dovetail into the Stewardship Workshops which have also been scheduled throughout the synod during the whole month. Zeb Trexler of the Lutheran Laymen's Movement will conduct the workshops.

NOISE of the builders is being heard throughout synod. In four instances, Adv Wilkinsburg; Holy Trinity, N.S., Pittsbu Calvary, Sharon; St. John's, East McK port, the building projects are a case of locating churches in more flourishing ar While in other instances, Jefferson, O E. 38th St., Erie, Good Shepherd; H Forest Hills, are new mission churc Those who have outgrown their pre buildings: Harmony Grove; North Z Broughton; Holy Trinity, Greenville; John's, Highland; Good Hope, North Li Ohio; and St. Luke's, Youngwood, Pa.

FOUR SEMINARIANS—David Schmid, Wa Mattson, Warren Upton, and Ronald B were busy during the summer making merous surveys throughout the synod assisting pastors in a few of the rap growing areas. LUTHER E. FACK

WEDDINGS - PORTRAIT - COMMERCIAL

Photography

Fred W. Rochelle

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Excellent camp for girls, 6-16 years, with special arrangements for camping periods and rates.

Paradise Falls Lutheran Association

Paradise Falls, Pa.

Fisherwoman Houlroyd

Prior to last month, Sister Evelyn Houlroyd, f secretary for the ULCA's Board of Deacon Work, had never had a rod and reel in hands. While vacationing along the Hud River north of Athens, she learned to bait- in "nothing flat" to quote an eye-witness. H in off-duty slacks, she displays her catch: cat fresh from their Hudson River bed

Pastor John Brokhoff (left) and members of Redeemer Church, Atlanta, Ga., bid farewell to 33 members living in near-by Marietta by holding "God-speed service" (see "The Lutheran," July 25). Here, part of the group is shown with Mission-Developer V. A. Cameron (right). The new mission congregation is an outgrowth of a branch Brotherhood and WMS begun six years ago

WARTBURG SYNOD

Wind Blows Down Homecoming Tent

HEAVY, CONTINUOUS RAINS which flooded the whole Middle West almost rained out the annual Homecoming at the Lutheran Home for Children in Nachusa, Ill. The large tent to accommodate the crowd was blown down just before Sunday school, but fortunately no one was injured. The day's program proceeded with Synod President R. R. Belter preaching, and Layman Everett Mitchell, NBC radio commentator on rural work, speaking. An estimated 500 people attended despite torrential rains.

THE NEW NACHUSA HOME film in color and sound, *A Home for Jimmie,* is being well received. This 30-minute presentation shows the benefits through Christian institutional care to a boy who lost his mother through death and was about to enter a period of delinquency. Through the influence of his pastor, Jimmie is admitted and the influences of the Christian home greatly affect his growing years.

THE FIRST SPADEFUL of earth at the groundbreaking service for the new Immanuel Church, Lake Geneva, Wis., was turned by Pastor Joseph Huntley July 1. The building, to seat 300 persons, is scheduled for completion by Thanksgiving.

AFTER HAVING WAITED 45 months, St. Peter's Church, Wine Hill, Ill., finally has a new pastor, the Rev. Wolf D. Knappe from Munich, Germany. He and Mrs. Knappe reached America on June 10, preached his first sermon at St. Peter's on July 1, was installed by Dr. Belter two weeks later. The congregation and the neighboring ministers of the Southern Conference of Wartburg Synod gave the new pastor a hearty welcome.

CUDAHY (WIS.) CHURCH televised for one hour over Station WTMJ-TV, Milwaukee, July 8. The Lutheran service was used. A choir of 25 voices sang.

PASTOR E. A. SLOTTAG, vice chairman of Illinois CROP Committee of Lutheran World Relief, states that prospects for 1951, in spite of floods, hail, and windstorm damage, are excellent. Since 1948 the rural churches in Illinois contributed some $6,647,428 worth of commodities. State goal of at least one carload of commodity per county is almost certain.

BETHANY CHURCH, BURLINGTON, is under-

NEW YORK CALLING

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WELFARE

WISCONSIN: Pictured is the new headquarters of the Lutheran Welfare Society of Wisconsin (see Welfare, "The Lutheran," July 25.)

IOWA: The Lutheran Welfare Society of Iowa has a new case work supervisor in the person of Mrs. Martha Burnside, former child welfare supervisor for Colorado and consultant for similar work in Honolulu.

NEBRASKA: The Rev. A. W. Young, of First Church, Omaha, Nebr., has accepted appointment as superintendent of Tabitha Home, Lincoln, effective Sept. 1.

OHIO: The Northeastern Ohio Lutheran Service Society is occupying new headquarters in Youngstown. The building is being loaned by St. Paul's (ALC) Church (it had been purchased for future expansion) and will, in the words of Executive Secretary C. A. Holmquist, "provide permanent headquarters for extra-Lutheran agencies . . . a symbol of Lutheran co-operation!"

PENNSYLVANIA: Central Pennsylvania Synod's Executive Board has voted to assume consultative membership in the new Lutheran Welfare Council of Pennsylvania, composed of representatives from American Lutheran agencies as well as groups from the Ministerium of Pennsylvania, and Pittsburgh Synod. President of the council is ULCA Pastor Robert Koehler, president of the Lutheran Service Society of Greater Harrisburg. The council will promote mutual helpfulness, coordinate welfare activities, serve as a central information bureau, and recruit workers.

going improvements . . . So is NORTHLA[ND] MISSION, Melrose Park, Ill.

A BUS-LOAD OF WOMEN from St. Pete[r] Church, Arenzville, and St. John's Chur[ch] Bluff Springs, went to the Women's Missio[n]ary convention in Bethany Church, Burli[ng]ton, Iowa.

LUTHER LEAGUE OF ILLINOIS, comprisi[ng] youth organizations of the Illinois and Wa[ba]burg Synods, held their convention in Fi[rst] Church, Decatur. The Faith in Action pr[o]gram saw four workshops: Christian Ed[u]cation, Christian Foreign and Home M[is]sions, Christian Social Missions, Christi[an] Diaconate and Ministry. Each of t[he] Leaguers attended two workshops.

ARNOLD H. KAITSCHU[H]

DECEASED

Rev. Enos Bacon

The Rev. Enos Bacon, pastor of Calva[ry] Church, Cincinnati, Ohio, died June 17 [in] Yorkshire, England, where he had gone th[is] spring on a six months' leave to rest and r[e]gain his health. He was 77.

Born in Yorkshire, he spent his early li[fe] as a lecturer, poet, hymn writer and com[po]ser. For four years during World War [I] he served as chaplain and entertainer for th[e] troops in England and France. Prior to com[ing] to the United States in 1924, he lived i[n] Australia and South Africa. Before becom[ing] a United Lutheran pastor, he had serve[d] in Methodist and Presbyterian pulpits.

Surviving are his wife, who was with hi[m] at the time of his death. Burial was i[n] Yorkshire.

Mrs. Robert L. Hamilton

Mrs. Norma Funk Hamilton, wife of th[e] Rev. Robert L. Hamilton, pastor of St. Paul' Church, Pittsburgh, Pa., died July 3 in Pittsburgh hospital. She was 27.

Born in Queen City, Mo., Aug. 30, 1923 she attended Thiel College and was grad[u]uated in '45 as an honor student. Followin[g] graduation she was a teacher for four year[s] in Western Pennsylvania high schools. Sh[e] married Pastor Hamilton June 18, 1949.

Surviving are her husband, an infant son, Paul Timothy, and a sister.

The funeral service was conducted at St. Paul's Church, Hazelwood, by the Rev. Wayne Woods, assisted by Pastors Dan Bowin, John Braughler, G. L. Himmelman and Peter Brath. Burial was in Shenango Valley cemetery, Greenville, Pa.

Rev. Warren L. Thompson

The Rev. Warren L. Thompson, recent graduate of Northwestern Seminary and missionary for the Board of American Missions responsible for the development of a congregation in Minot, N. D., died July 23. He had suffered a cerebral hemorrhage July 12. He was 28.

Born in Winsted, Minn., Aug. 13, 1922, he was a graduate of Gustavus Adolphus College (1948) and was ordained by the Northwest Synod this May 16 following graduation from Northwestern Seminary.

Surviving is his wife, Mrs. Charlotte Hovick Thompson.

The funeral service was conducted July 16 in Trinity Church, Watertown, Minn., by Synod President Paul Bishop, Dr. P. H. Roth and the Rev. N. W. Anderson.

Dr. John A. Weyl

Dr. John A. Weyl, former pastor of Grace Church, New York City, died July 22. He was 80.

Born in Kingston, N. Y., Aug. 7, 1870, he was a graduate of Wagner College and Philadelphia Seminary (1890 and 1893). Following ordination he served in Liverpool, N. Y., prior to accepting a call to the New York City pastorate. Here he served as pastor for 40 years. Hartwick College awarded him an honorary D.D. several years ago.

In the early '30s, ill health necessitated his withdrawal from the Manhattan pulpit; some time later his health had improved and he served as a supply pastor for New York Synod congregations.

Surviving are two brothers and a sister.

The funeral service was conducted in Zion Church, Rochester, N. Y., on July 25 by Pastors George Blaesi and Carl Betz. Burial was in Mt. Hope cemetery, Rochester.

ULC CALENDAR

AUGUST

24-26. LL Convention. Columbia District, Camp Colton, Ore.

27-29. LL Convention. South Carolina Synod. St. Stephen's Church, Lexington

SEPTEMBER

1- 3. Luther League Convention. California Synod. Grace Church, San Jose

1- 3. LL Convention. New Jersey Synod. St. Paul's Church, Collingswood

1- 3. LL Convention. Maryland Synod. Gettysburg College, Gettysburg, Pa.

1- 3. LL Convention. Canada Synod. St. Peter's Church, Kitchener, Ontario

1- 3. Indiana Synod Church Music Conference. Camp Lutherwald, South Twin Lake, Howe

1- 3. Women's Missionary Society Convention. North Carolina Synod. Lenoir Rhyne College, Hickory

6- 7. Student Alumnae Triennial. Deaconess Training School, Baltimore, Md.

14-16. LL Convention. Minnesota State. Salem Church, Albert Lea

26. Brotherhood Convention. Midwest Synod. St. John's Church, Norfolk, Nebr.

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IN CONCLUSION . . . . . .

I AM VERY MUCH IN FAVOR of honesty. There should be rigid and accurate honesty, I believe, even in little affairs such as a nickel for a newspaper or a $10 income-tax deduction. And as for business with any sort of black market, let it not be even dreamed of among us.

So I am among those who think it is evil for students to cheat in examinations. (Maybe the West Point case will still be in the newspapers when you read this, so you will remember what brings up this subject.) The worst thing about cheating other people is that it makes a person dishonest with himself. Probably the most difficult thing in the world for any person is to be reasonably honest with himself.

BUT I WOULDN'T SENTENCE high-school or college students to life imprisonment for cheating in an examination. At their age their standards of right and wrong are still in formation. The experience with temptation to cheat, even if unsuccessfully resisted, may be a stage in the development of keen standards of honesty later on. I seem to remember something that happened to me in a classroom when I was about 17.

But all these football and basketball scandals in recent months, mostly involving players who took bribes to throw games, are much more complicated than the question of the moral standards of a lot of young fellows. Colleges and universities have built up football into a big business, like Broadway musical shows or any other entertainment. Boys are bribed to come to these schools to play football. It isn't official. Usually there's some sort of protective disguise kept around it, but the facts are widely known.

And a smart coach sometimes teaches his football squad the best way to inflict injury on an opposing player witho being detected. When colleges blow a sport like football into a big mone making business, they have to know t shortcuts to success.

Then the players work out strategy their own regarding taking bribes fro gamblers for throwing games. Or th cheat in exams to stay on the squa That's usually the way dishonesty deve ops. It spreads like an ink stain. Tha why it strikes me important to try to l honest down to the last penny and trut ful in every syllable.

OF COURSE IT DEPENDS on what kind a world this is. If it's our world, we do need to be too particular. Maybe we c be smarter than other folks and come o on top.

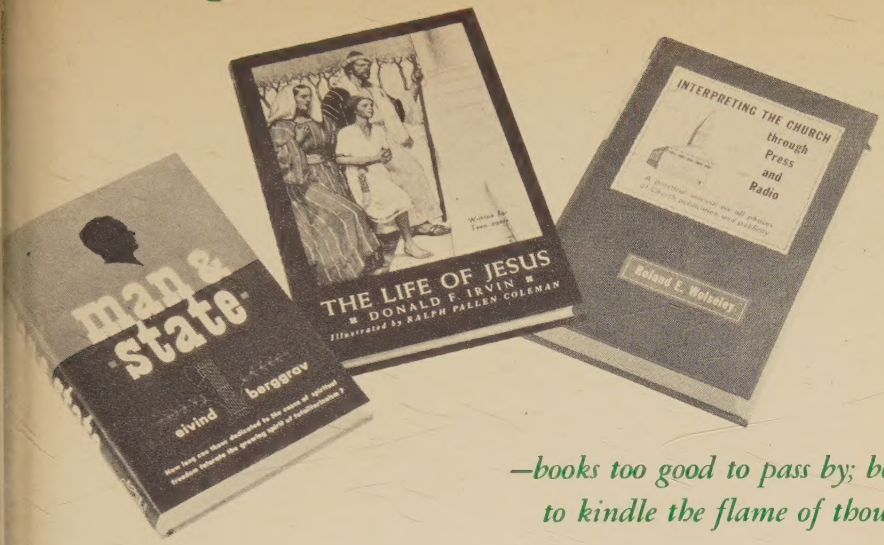
But it isn't our world. We didn't mal it. It doesn't exist for our purposes. It God's world. Honesty is a lesson G gives us to learn.

That isn't taught in most of our schoo How can you expect the average fello to learn it? The whole underpinning responsible, faithful life among o brothers is in knowing the truth abo God, which is barred from most of o classrooms. So we shall have more a bigger scandals in New York and Was ington and practically every place else.

I don't believe that every boy who h ever been in Sunday school is safe fro Sing Sing. I've known Sunday school of cers who absconded with the scho treasury. Becoming an honest man is steep, up-hill climb. But we'll never mal it by our strength alone. To keep t rules about honesty takes a lot of he from Him who made the rules. And lot of our American youngsters hard know His name.

ELSON RU

Books too good to miss—



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